WILLIAM HOLMES McGUFFEY

AND

HIS READERS

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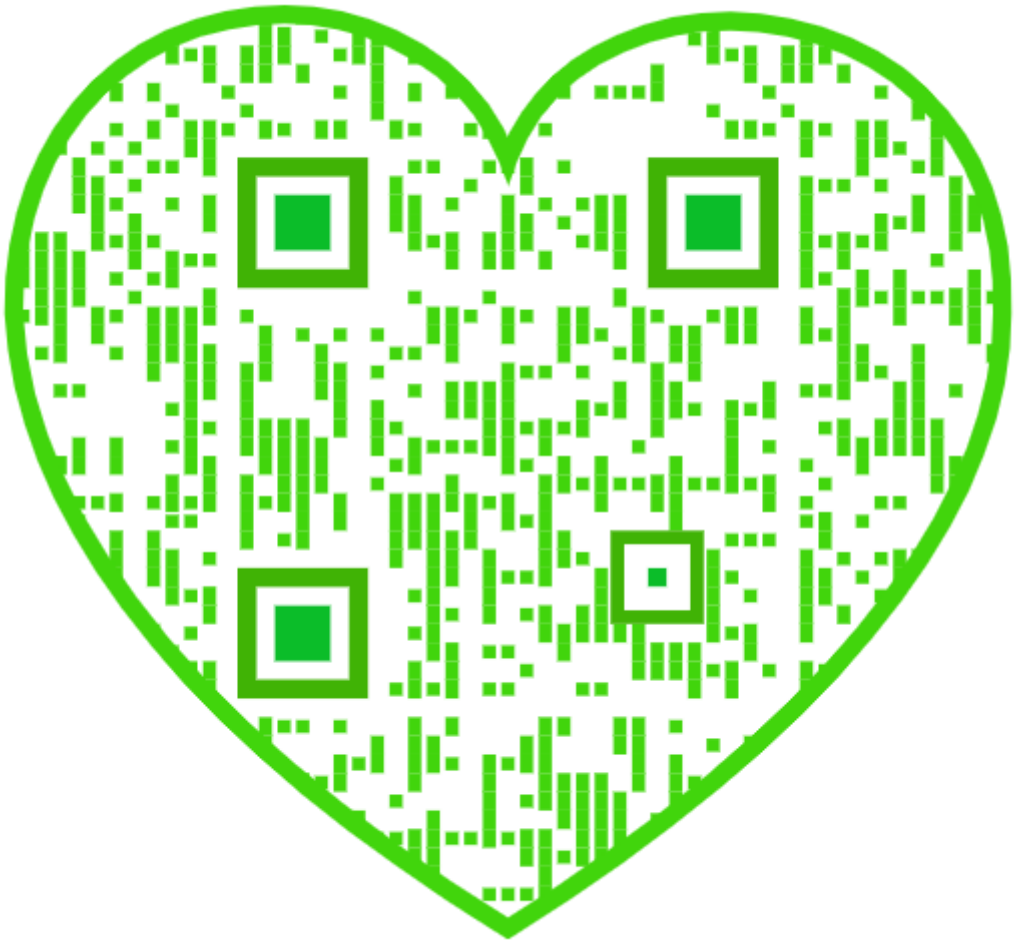

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AND HIS READERS

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Frontis

Memorial to William Holmes McGuffey

WILLIAM HOLMES McGUFFEY

AND HIS READERS

BY HARVEY C. MINNICH, LL.D., D.E.D.
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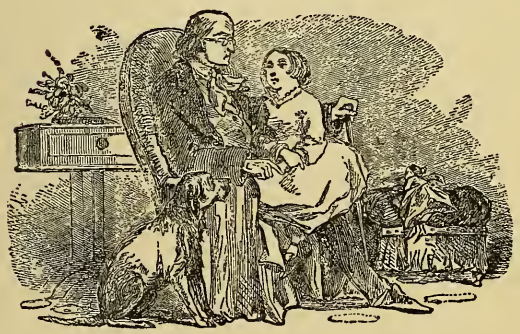

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WILLIAM HOLMES MCGUFFEY
E. P. 1

MADE IN U. S. A.

DEDICATED TO

HENRY FORD

lifelong devotee and patron of his boyhood Alma Mater,
the McGuffey Readers

AND TO

JOHN HORST

founder of the Columbus McGuffey Society
and ardent believer in the McGuffey cult

Foreword

So GREAT have been the services of the McGuffey Readers that it seems most fitting that full authentic information concerning their author and the books should be made available to the millions of American citizens who had through these readers their first introduction to the world's best literature and to a dependable moral and ethical code.

That the impact of these books was wide and deep in the lives of the people who read them as children and youths and in those who lived in the milieu of the social processes which these books set into operation, is fully attested by the organization of many societies and clubs, by the appearance of numerous magazine articles, historical references, and by the establishment of McGuffey museums.

Henry Ford commemorated his introduction to the great world of morals and literature in the McGuffey Readers by reprinting the six readers of 1857. He generously distributed sets of these reprints to the McGuffey lovers throughout the United States. Collections of the McGuffey Readers are sought for by libraries and museums. Very complete sets of these books from the earliest editions may be found in the McGuffey Museum at Miami University, in the Ohio Archaeological and Historical Society at Ohio State University, Columbus, Ohio, in the Ford Museum, Dearborn, Michigan, and in a few private collections.

The author has attempted in this book to exhibit the social status of the times and the character of the population

of the Ohio country which created a demand for books of McGuffey tone and timbre; he has tried to illustrate the growing commercial and publishing interests which carried along the success of this enterprise with other enterprises of the period in the Middle West. Furthermore, it is the purpose of this book to reveal as far as possible the character of William Holmes McGuffey as a distinguished humanitarian, heedless of monetary or mercenary possibilities, centered only in services which he could render his day and generation through the appeal of his pen and his voice and his extraordinary literary sense. We have wished to pay tribute to the influence of the McGuffey Readers in the far-flung frontiers in the march of western development, even beyond the Rockies.

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1

The McGuffeys Arrive in Ohio

"McGuffey!" said a distinguished senator of the United States. "Is that a person? I thought McGuffey was a book."

After a famous meeting of the Ohio Society in New York City in which roll call responses were made by so many quotations from the McGuffey Readers, someone of the later generation, evidently an Ohioan by adoption rather than by birth, asked, in the parlance of "English as she's spoke," who was this "guy McGuffey."

Neither book nor guy, sprung this scion of a worthy Scotch line, but as one sent to deliver the childhood of America from the stygian night of fear and horror created by stories of the public cremation of Christian martyrs, by *Rhymes from Wigglesworth*, the *Day of Doom*, Indian massacres of their forefathers, and to create for it a renaissance in childhood's world, a world of familiar animals, familiar playthings, companions.

The desirable cheap lands of the Ohio Company and the John Cleves Symmes Company had long been disposed of by 1800 and the Congress became anxious to increase settlement upon the unsold homesteads. May 10, 1800, Congress passed the Harrison Law reducing the minimum number of acres a pioneer might purchase in the Ohio Country from 640 to 320, at five dollars an acre with a down payment of fifty cents an acre. Lumber and land for a home and farm could be had for $160 and

five years to pay the entire obligation. The story ran through Pennsylvania and the East as swiftly as news of victory, and every farmer's son said to his young wife or to his betrothed, "Will you go with me?"

In every home of limited circumstances and in the embryo homes young men and women were filled with dreams of the "Promised Land." The treaty of Greenville, signed by Anthony Wayne and representatives of twelve tribes of Indians, established peace in the Ohio country.

No sooner had the western part of Pennsylvania been cleared of organized Indian massacres and depredations than the pioneering urge and the pressure from competition of newly arrived German farmers in York County led to a trans-Pennsylvania migration to the unoccupied lands of the Westmoreland section of the state, and to the banks of the picturesque Shenango. To the fertile lands between the Monongahela and Ohio Rivers came between 1770 and 1790 hundreds of Scotch and Scotch-Irish families. Among the historic families that settled in the southwest portion of Washington County near Good Intent and West Alexander occur the names of McCuloch, McIntosh, Burns, Davidson, David, Buchanan, Frazier, Wetzel, Zane, Roney, Holmes, and the "Scotch-Billy" McGuffey.

The Westmoreland folk were almost "kith and kin" to the McGuffeys as almost all were Scotch, Scotch-Irish, and English, and most were of the genuine Presbyterian faith to which William Holmes McGuffey later gave long and distinguished service.

Young Alexander McGuffey, father of William Holmes McGuffey, born in Scotland, was in the height of young manhood when the family arrived in Washington County, Pennsylvania. He soon established himself as the "crack

shot" among his fellow hunters. Thrilled by the adventures of the Wetzels, Kenton, and Boone, he enlisted in service against the Indians across the Ohio River.

He and his friend, Duncan McArthur, later governor of Ohio, engaged with Samuel Brady as spies. To make sure of his men, Brady selected five men, among whom were McGuffey and McArthur, for special services as spies in the frontier Indian wars and gave them the severe tests necessary of woodsmen and spies, running foot races, hunting game, shooting mark. The older spies were dressed as Indians and sent into the woods to give full test of the cunning and fighting qualities of the young neophytes. After due frontier try-outs only McGuffey and McArthur were chosen. The complete story of his service is told in a letter of Daniel Drake to his grandson, Charles, a son of Alexander H. McGuffey, brother of William Holmes McGuffey, from which a few excerpts follow:

"During the first summer, they watched for Indians, and one time, they and two others, with Brady as their leader, made an expedition, nearly to the Muskingum River in this state [Ohio]. It was their business, if they met with a small body of Indians to fight them; if with a larger number, to return to the station on Grave Creek or to Wheeling, and notify the people, that Indians were coming, that the men generally might turn out and oppose them. Through the next winter, there was no necessity for looking out for Indians, as they were not accustomed to invade the white settlements in that season, so your grandfather spent it in hunting deer and bear, in the country around Wheeling. The flesh of the animals was used as food and their skins were sold for money. This was repeated the next two winters."

Once in a skirmish with a superior force of Indians, McGuffey retreated and was pursued in his flight in full

speed up a hill. When he reached the top, the Indians were close upon his heels. He turned and drew up his empty gun as to fire; whereupon the three Indians dropped into the grass, giving McGuffey chance to escape. After the war was over, one of these Indians met McGuffey in Wheeling and as he shook hands with him said, "I was one of the three who chased you up the hill." Then McGuffey challenged the Indian to a foot race and won the race.

Shortly before St. Clair's disastrous defeat, McGuffey, Brady, and McArthur were sent as spies to Cold Spring near Sandusky City. As they lay concealed in a swamp they saw Indians passing in great numbers to attack St. Clair's army. They decided St. Clair must have this information. They lay in concealment during the day and traveled in silence by night. One night they traveled forty-one miles—everywhere were Indian camps and Indian warriors. Unable to shoot game they used the two small accompanying dogs as food. To avoid breaking the silence of their movements the dogs were choked. The men reached St. Clair with their information, but the egotistical governor profited as little by this information as he had done from Washington's last words to him, "Beware of a surprise."

"In the summer McGuffey, McArthur, and George Sutherland were sent over the Ohio River opposite Wheeling, to the distance of seven or eight miles, as spies upon the Indians. They were walking on a little path, which led to a deer-lick which the Indians often frequented. Between sundown and dark, they came upon an Indian's cap, which had been thrown there to cause any white man who might pass that way to stop and pick it up, when the Indians, lying in ambush, would shoot him. The spies understood the stratagem, and

House in which William Holmes McGuffey was born, as restored by Henry Ford and moved to Greenfield Village.

Facing page 4

Greersburg Academy

when your grandfather, who happened to be foremost saw it, he gave it a kick without halting, and cried out, 'Indians!' As he uttered the word seven or eight Indians fired at once, and one of the balls smashed his powder horn and tore his clothes, but did not wound him. The spies then retreated to Wheeling, and the Indians did not follow them."

After six or eight years of a trio of activities, farming, hunting, and spying upon and fighting Indians, our young pioneer sought a settled life, and at Christmas in 1797 married the winsome Anna Holmes, who was to become an inspiration to all American mothers burning with the ambition to see their talented sons born in "chill penury" given an opportunity of college training.

The ceremonies of the wedding according to family tradition were not wanting in festivities. "No end of wild turkey" and other game meats furnished by the hunting prowess of the groom served in multiple choices from rare unwritten recipes, together with corresponding abundance and variety of cereals, fruits, and native sweets, and drinks were served on the groaning tables both at the wedding dinner of the bride and at the "infare" feast of the groom.

Anna Holmes was the daughter of Henry Holmes, whose wife was Jane Roney, sister to Hercules Roney, noted defender of the Scotch-Irish pioneers from Indian atrocities. The Holmes' farm was one of the largest farms in the settlement, containing over four hundred acres, and the Holmes' house, a log cabin, was one of the largest houses in the community, a two-apartment cabin with the real Scotch *but and ben.* Though following American architecture, these famous rooms were on two floors. It was here doubtless that Alexander McGuffey's first three children were born—Jane, William Holmes, and

Henry. The first was named in honor of the grandmother. The names look quite Holmesy, William alone coming from the McGuffey side.

The whole of the Connecticut Western Reserve in Ohio, three million acres, was purchased by the Connecticut Land Company at forty cents per acre. It was organized under one county, Trumbull, and was popularly called New Connecticut. The company advertised cheap lands in all the East. Her agents were traveling everywhere displaying specimens of the rich soil and other advantages of the Mahoning Valley and "New Connecticut." Daniel Coit had bought of the company a whole township in northern tier of the former Trumbull County, which later became Coitsville Township, Mahoning County. Specimens of this soil were shown all over Washington County, Pennsylvania, and to this township of solid forest Alexander McGuffey was lured in 1802. He purchased about one hundred and sixty-five acres from Gard and Elizabeth Green for five hundred dollars, less than the government price under the Harrison Act. His purchase was doubtless on the long time land contract plan. He received his deed in 1814.

The untold hardships of the frontier fell in full measure upon these earlier settlers of Trumbull County — no churches, no schools, winters of winds moaning through the branches of giant trees, trackless forests, spring with roaring, threatening streams swollen into floods by rains and melting snow, summers and autumns with their unremitting toil without aid of any of the dextrous machines of modern labor to give relief from the heavy duties of clearing the land.

In such an environment Alexander and Anna Holmes McGuffey reared their pioneer family. Two sons became noted Americans: William Holmes and Alexander.

These worthy pioneer parents are buried side by side in the New Bedford, Pennsylvania cemetery with monuments that place them among the well-to-do members of that Presbyterian church.

William Holmes McGuffey, the subject of this volume, was born September 23, 1800, in the old homestead of the grandfather near Washington, Pennsylvania. The exact location of this homestead is still disputed. Each of two farms, the Blaney and the Lockhart farms in West Finley Township, Washington County, claims to be the birthplace of this distinguished son. Henry Ford has lent evidence to the Blaney farm by his purchase of it and has restored the old cabin most reasonably supposed to be the log-cabin in which William Holmes McGuffey was born. The old logs found on the birth site were moved to Greenfield Village, Dearborn, Michigan, and used as part of the restored building.

William Holmes McGuffey was second in a family of eleven children: two brothers, five sisters, and three half-sisters. Alexander, his youngest brother born August 13, 1816, came with William Holmes to Miami University and was a student in the academy and college during the time of McGuffey's professorship in Miami. He assisted McGuffey in the completion of the McGuffey series. Alexander compiled the McGuffey Speller of 1838 and was the author of the popular McGuffey *Fifth Reader*, issued in 1844. He married Elizabeth Drake, daughter of Dr. Drake of Cincinnati, to which union was born a large family. His career as teacher, attorney, churchman, and citizen was a notable one in the growing metropolis of the great West.

The monotonous seasons dragged slowly through the long days of William Holmes McGuffey's boyhood, always serious but not gloomy; always occupied but not

burdened with toil necessary for food, clothing, and shelter.

McGuffey gained the rudiments of an elementary education from his parents and such adventurous subscription schools as occurred in Ohio for western pioneer land. He committed to memory all literature which came into his possession. At the age of twenty-one he could repeat many of the books of the Bible complete. He could repeat verbatim sermons which he heard but a single time. Conversations and names of persons and places were always accurately remembered.

Young William Holmes and his sister Jane attended school in Youngstown conducted by the Reverend Wick, living with the Wick family during the week and returning home weekends. There is no record available about his education between the time of his private instruction with the Reverend Wick and the time of his college courses. It may have been one of self-improvement. His daughter writes of McGuffey's education as follows:

"Father had the usual education that boys of that country get, but of course it was not much. He was fond of studying and reading. He used to walk miles to borrow books from the schoolmaster or the minister and would read at night by the firelight, stretched out on the floor. He was eighteen years old before he ever saw a slate."

That he taught in the country schools is quite evident, though records of this are entirely wanting. The "common schools" of Ohio had scarcely dawned and prior to 1825 were wholly subscription schools. Many of the schoolmasters tramp-traveled during vacations and upon discovery of a school building canvassed the neighborhood or district for "scholars" for the ensuing winter.

These men were often well-educated men. Such a wandering teacher prepared Horace Mann in the Latin requirements for entrance to Brown University. No system of certification of teachers had been adopted by the state, and often the township trustees of the district school committee tested the "larnin" of the candidate. Generally letters of recommendation from well-known men and credentials from colleges and academies were sufficient guarantee of a qualified applicant.

Citizens and teachers of more than one community believe that McGuffey once taught in their school districts. In one of the recommendations of the McGuffey series the writer commented upon the author of the series:

"Respecting Professor McGuffey, the author of the Reading Books, I would say, that I do not suppose him qualified to prepare a good book simply because he has acquired an honorable reputation as a professor in a University; yet that fact, taken in connection with the fact that he was, for many years, a distinguished Teacher of Common Schools, does certainly give him important advantages over others who are less familiar with the operations of the mind they attempt to direct; . . ."

The good Reverend Hughes, traveling through the country on horseback in search of superior lads for his Greersburg Academy, chanced one day to pass the McGuffey homestead. It was evening and the "peaceful noises of the farm" had subsided; the vespers of the native birds were faintly heard from the nearby trees and hedges; the giant forests were already black with the shades of night—friendly environment for prayer. As he drew near the garden by the road, he heard the earnest voice of Mother McGuffey pleading with Him, with whom all things are possible, to provide for further edu-

cation for her son William. The reverend principal moved silently on to his night's lodging and returned the next morning delicately to inquire if any "likely lads" abode among the McGuffey family.

One may more fully appreciate the religious spirit of these early Scotch and Scotch-Irish Presbyterians from the following guiding principles adopted by the 114 signers of the religious code of a Presbyterian community in Washington County in which Father and Mother McGuffey had lived.

"We, and each of us, whose names are underwritten, being chiefly the inhabitants of the Western frontier of Washington County, considering the many abounding evils in our own hearts and lives, as also the open and secret violation of the holy law of God, which dishonors His name and defiles and ruins our country; such as ignorance, unbelief, hardness of heart, contempt of God and His ordinances, law, and gospel (in particular in setting our hearts upon the creature in one line or another more than upon God), breach of His Sabbath, disobedience to parents, back-bitings, entertaining bad thoughts, and receiving groundless evil reports of others, lascivious songs, filthy discourse, promiscuous dancing, drunkenness, defraud, deceit, over-reaching in bargains, gaming, horse racing, cock fighting, shooting for prizes, lying, covetousness, discontent, fretting against the dispensations of God's providence, unfaithfulness for God (in suffering sin to remain on our neighbor unreproved), denying God in the neglect of family and secret worship, catechizing and instruction of our children and servants or slaves, vexatious wranglings, and lawsuits, together with innumerable evils, provoking God to send down heavy judgments on our land, and to withhold or draw His gracious presence, and unfit our soul for enjoying any solid happiness, which we desire to acknowledge

with shame and sorrow of heart before God, and so in the strength of God and depending on His Grace for support, solemnly promise (to our power, according to our various places and stations) to engage against both in ourselves and others, as providence shall give opportunity, and prudence direct."

Reared with such a code of severe social limitations may have given bent to the philosophy of social control which always characterized McGuffey: severe in disciplinary control, abstemious in his personal habits, lofty minded in his intellectual attitudes.

Greersburg Academy was founded in a log cabin by Reverend Thomas Hughes, pastor of Mt. Pleasant Presbyterian Church in Greersburg (later called Darlington), who built a log cabin on his lot, to be used for school purposes in 1799. In 1802 the "Erie Presbytery" held its annual meeting in Mt. Pleasant Church, Greersburg, Pennsylvania, and resolved to give their aid to erect an academy at Greersburg and so solicit aid in the respective charges of the Erie Presbytery for that purpose.

The Reverend Thomas Hughes raised the money with which the old stone academy was erected. In 1806 the academy was chartered and served the church for about three quarters of a century, in its early history as a seminary for young men entering the ministry and later as a general classical academy. In 1883 it was sold to the railway now known as the Pittsburgh, Lisbon, and Western.

It lists among its alumni many men prominent in public service, especially in the ministry of the Presbyterian Church. Most distinguished of them all was the Reverend William Holmes McGuffey, discovered by the worthy principal Thomas E. Hughes in what must have been to a man of his devotion a transfiguration ecstasy

in the humble home of the McGuffeys in Trumbull County, Ohio. On the morning after the ardent prayer of Anna Holmes McGuffey, the Reverend Hughes arranged with the McGuffey family that William should come to the academy and live in the home of the Reverend Hughes and "chore" his expenses.

McGuffey did not dig coal in the nearby hills and cart it to the "old stone pile," as the boys often designated the old stone academy, to warm the classrooms, but earned his expenses by working about the benevolent pastor's house, garden, and church. While he lived at the Hughes' house, he doubtless ate the 75 cents per week academy menu, adopted by the Reverend Hughes: breakfast—coffee and bread with butter; dinner—bread, and meat or potatoes; supper—bread and milk.

He probably paid no tuition even in trade, as was done by students who lacked money. This trade had a wide range of articles—butter, wool, etc.—and it is alleged that the economically versatile Principal Dilworth (1821-1823) took, upon at least one occasion, two gallons of whisky. (The government revenue on it was no doubt paid.)

In 1820, Warren, Ohio, needed a headmaster for the new school built by the town. Mr. McGuffey applied. Two of the Board of Examiners for the town were graduates of Yale, and succeeded in setting an examination which contained questions that had never come within the range of Mr. McGuffey's educational experience. His failure to pass this teachers' examination fixed his determination to go beyond the requirements for headmastership of a village school.

He attended college at Washington College, Washington, Pennsylvania, and became a lifelong friend of the president. The Reverend Mr. Wylie was a great college

president, who taught classes most of the day and held office hours at sundry times. His personal influence during the college years of young McGuffey's life, years of intellectual maturing and career determining, was lifelong. To this inspiring teacher, for he was a great teacher as well as a college executive, was due much of McGuffey's success in his early career.

The Reverend Mr. Wylie was a native of Washington County, Pennsylvania. He was an honor graduate of Jefferson College, Canonsburg, Pennsylvania, in 1810, and soon became principal of the college. He was an advocate of the union of Jefferson and Washington Colleges. After four years' service as principal, at the age of twenty-seven, he took the presidency of Washington College. After a successful service of twelve years at Washington College through its bitterest competition with Jefferson College, he resigned to succeed the Reverend Matthew Brown, first president of Indiana College (after 1838 Indiana University) and served as president of this institution until his death in 1851. He was of Irish descent and inherited in an unusual degree the gift of teaching of which his race has always possessed so conspicuous an endowment. McGuffey entered Washington College in 1819, and the minutes of the Board of Trustees, September 26, 1826 carry the following: "Resolved that the degree of A.B. be conferd [sic] on William McGuffie [sic] now Professor in Oxford University, Ohio." His studies had been largely Latin, Greek, philosophy, and Hebrew.

The Reverend Robert Hamilton Bishop, the most distinguished college president in the West at that time, learned of the qualification of Mr. McGuffey and nominated him to the position of Professor of Ancient Languages in Miami University. McGuffey was still in at-

tendance at Washington College, but left college to begin his teaching at Miami late in 1825, or just after the Christmas holidays.

President Wylie's letter to McGuffey under date of February 11, 1826, justifies McGuffey's withdrawing from college before the completion of his senior year.

"Upon the whole, I am inclined to think that you acted wisely in going to Oxford. You had raked up all the information to be found here, and the prospect, afforded you there, of being useful, and at the same time preparing yourself for more extended usefulness in the future, while your funds may be accumulating instead of diminishing, I consider singularly felicitous. I did wish you very much to remain and graduate regularly with us, and afterwards to settle in some situation within striking distance of me, and in a more civilized land of the world. But I know it must not be according to my mind, and I wish you to be where you will be most useful and happy."

President Wylie commended Mr. McGuffey to the board of trustees, Miami University:

"Understanding that the Board of the Miami University have in contemplation to elect a professor largely for languages at their next meeting, I would beg leave to recommend to their attention William McGuffey, as a young gentleman whose attainments, habits, and taste, as well as natural qualifications, render him in my opinion, eminently fitted to promote the interest of literature in that department of the University."

The board of trustees of Miami University at their next meeting March 29, 1826, passed the following resolution:

"Resolved that the Board do now proceed to the election of a professor of Languages, who shall receive in

compensation from the institution an annual salary of six hundred dollars and that a majority of all the votes be necessary to a choice. Mr. Porter and Mr. Gard were appointed tellers, and on the ballots being taken and counted it was found that William H. McGuffey had all the votes given and was declared duly elected."

The conditions of roads and the methods of travel in the early times support the claim that McGuffey rode into the remote village on horseback with his personal copies of Livy, Horace, Memorabilia, and the Greek and Hebrew texts of the Bible in his saddle bags.

Of his personal appearance we have three accounts. Dr. Vail in his *History of the McGuffey Readers* says:

"Dr. McGuffey was a man of medium stature and compact figure. His forehead was broad and full; his eyes clear and expressive. His features were of the strongly marked rugged Scotch type. He was a ready speaker, a popular lecturer on educational topics, and an able preacher. He was admirable in conversation. His observation of men was accurate and his study of character close."

Mr. Charles Anderson, a favorite student of McGuffey at Miami, says of him in Miami Alumni Reminiscences of Dr. W. H. McGuffey:

"I can, even now, very clearly recall the dress, appearance, and gait of Professor McGuffey as he entered or left the chapel or his classroom (southwest corner of the second floor), or walked to and from his newly founded family-nest, at the southeast corner of the Hamilton road, diagonally from the southern campus gate. The fashions of clothes, as of other institutions, have often and greatly changed since those 'primitive' days. If

any one now cares to know the Professor's then apparel, it was somewhat thus: A silk stove-pipe hat (these silken shams were just beginning to supplant the honest furs of high priced Beaver); a complete suit of a certain stuff, called Bombazine, black in color, of the dress pattern; and usually a cane (as I remember), composed his every-day costume. A black broadcloth frock coat was his Sunday, or pulpit, apparel. I may possibly err in this recollection, for I was never a very close observer of the dress fashions, but I think he always wore the clerical white cambric cravat, instead of the large black 'stock' of patent leather, or of some stiff board covered with velvet or Bombazine—an invention of that 'fribble-king,' George IV, then so generally in vogue. When it is added that he was most habitually and characteristically neat in his person and apparel, this class of reminiscences ought to suffice."

Dr. Thornton in his memorial address at the dedication of the McGuffey Public School building at Charlottesville says:

"Among my earliest recollections of the University of Virginia is the figure of Dr. William Holmes McGuffey. He was a man so ugly as not to be readily forgotten; a huge mouth, a portentous nose, sandy reddish grey hair, worn so long that it curled up a little above his ears, a vast forehead heightened by baldness, keen eyes that snapped and twinkled at you. His dress was wonderfully neat, but the most old fashioned I ever saw outside a museum. For his Sunday morning lectures to his class in Bible Studies he would array himself in a dark blue coat with brass buttons cut somewhat like the evening dress coat of the present day and known from its shape as a 'shadbellied coat.' Around his neck was a high linen collar surrounded by a voluminous black silk stock. When Professor Francis H. Smith first saw him he wore

knee breeches with black silk stockings and low shoes fastened with shining buckles. In my time he had reconciled himself to trousers, but it seemed to me that this was his only concession to modernity. When that mouth of his broadened into a smile he looked to me like some genial monster. When he scowled even the young devils in his classroom believed and trembled."

Miss Katherine Stewart, living granddaughter of McGuffey, who was eight years old when her grandfather died, declares that from memory and from conversation with the two daughters of McGuffey, she is sure McGuffey had black hair.

Soon after he began his professorship at Miami University, McGuffey met Harriet Spining, who was visiting her brother Charles Spining. The brother, at that time was a merchant in Oxford, and, as runs the legend, lived in the old Scott homestead, the name given to the house on the corner south of High Street and west of Campus. Miss Spining, a little later, went to live with her brother Charles, who moved to the home farm at Woodlawn, Dayton. At this farm Harriet Spining and McGuffey were married April 3, 1827. Miss Spining was the daughter of Judge Isaac Spining, who held court in the log court house on Jefferson Street, Dayton, Ohio.

It was not customary in those days for a young man to address letters to his fiancée in her own name. All such communications must pass to the aristocratic young sweetheart through the hands of her parent or guardian. As Miss Harriet Spining lived with her brother, such letters must be addressed to him. Young lovers always invented methods for direct communication, and the young pair agreed that all letters from Oxford should have the initial of the middle name of the brother underscored. It is an indisputable hypothesis that when mail

was due at Woodlawn from the Oxford Lochinvar the dainty fingers of the young fiancée were first to touch the sacred pages.

To this union were born five children: Mary Haines, January 20, 1830; Henrietta, July 10, 1832; William Holmes, October 1, 1834; Charles Spining, November 8, 1835; Edward Mansfield, May 18, 1838; William Holmes lived but fourteen days; Edward Mansfield died shortly after their arrival in Athens in 1839; Charles Spining died in Burlington, Vermont, in 1851, and was buried beside his mother in Woodlawn Cemetery, Dayton, Ohio. In July, 1850, Harriet McGuffey died in Dayton, Ohio, in the house in which she was married.

In the summer of 1851 McGuffey was married to Laura Howard, whose father was Dean of the School of Medicine in the University of Virginia. To them was born one daughter, Anna, who died at the age of four.

Mary Haines McGuffey married Dr. Stewart, eminent physician of Dayton, Ohio; Henrietta married Dr. A. D. Hepburn, president of Miami University in 1872-1873 and for many years head of the department of English in that institution.

2

Social Atmosphere of the Ohio Country in 1836

Between the time of the birth of William Holmes McGuffey, 1800, and the year 1826, in which he graduated from Washington College and became professor at Miami University, there had been built an "*Imperium in Imperio*" many times. Ohio, Indiana, Illinois, and the other states had come one by one into the Union from the vast plains and uplands of the Mississippi Basin.

To "Ohio the Beautiful" was the westward march of pioneers in 1800 to 1836. And into the rich valleys of Ohio they came from the land east of the Appalachians and from across the Atlantic. Boone's Road through Cumberland Gap had attracted people from all parts of the East and Southeast, and Kentucky's population as early as 1800 was 220,000.

In 1800 Ohio had 45,365; by 1836 more than a million dwelt upon her valley and upland farms and in her hundred infant cities. In 1836 the population of Ohio, Kentucky, Tennessee, Indiana, Michigan, and Illinois, the first kingdom of the McGuffey Readers, had reached a little over nine million people, representing approximately one million, eight hundred thousand children of school age who needed reading books and spellers. The composition of the early population was notably varied in nationality, religion, and social levels, but all of one

mind to make the new country a real democracy after the Jeffersonian pattern.

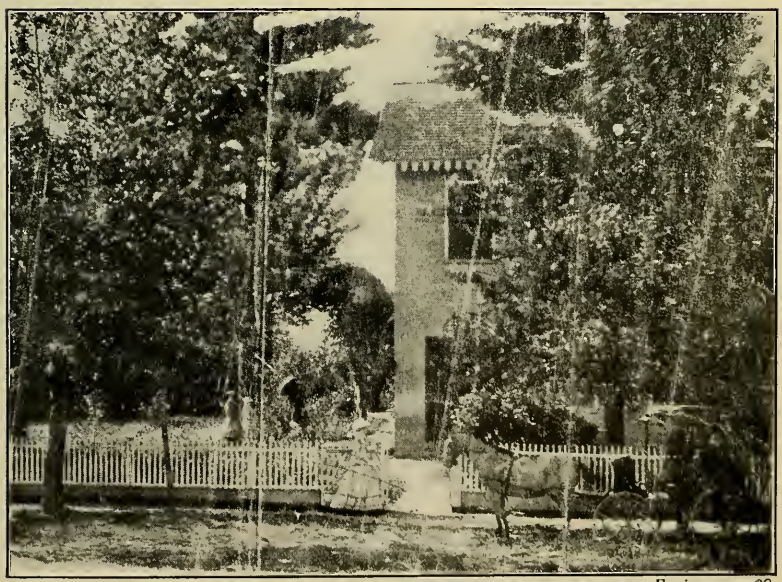
By 1836 the foreign population of Ohio had risen to 460,970. These immigrants came chiefly from Germany, Ireland, and England. Most of them came for wholly economic reasons—they came to buy cheap land, fertile land, regardless of who were to be their neighbors. For forty years Cumberland Gap thronged with native and foreign migrants into the great spaces of the Ohio and its tributaries. Even in 1850, when the population of Ohio had reached nearly two million people, not more than one-fourth of the population was born in the state. A cross section of the population of Cincinnati at that time represents fairly accurately the distribution in the western half of the state and reasonably well the distribution of peoples westward. About fifty-six per cent were native-born, and over half of the foreign-born were German.

It was in this social milieu that McGuffey's readers first found favor. It was to this new audience that McGuffey appealed. Here the Puritan ideas were greatly modified or entirely substituted. This new mind—practical German, thrifty Scotch, witty Irish—became cosmopolitan. The Day of Doom, Shorter Catechism, and church creed were not adequate in their literary latitudes to satisfy the high potential ambitions of their intermingling social currents.

One may get an insight into the enthusiasm for the Ohio country from the following estimate of Ohio by a writer in 1836:

"Without boasting, we aver, and challenge the world to contradict the assertion, that this great and growing state possesses more of the essential ingredients of future greatness, and more self-sustaining and self-creating principles than any other territory of equal size on the face

McGuffey's first wife, Harriet Spining



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The McGuffeys' home (1838)

of the globe. With a climate, moderate and invigorating, with a soil of every productive variety, and capable of sustaining a population equal to the present number in the United States, with a surface offering every possible facility for railroads and canals; with its valleys already teeming with flocks and herds, and its hills yielding various ores and other fossils in abundance—and with internal improvements leading to every hamlet; its march must be, as it has been heretofore, onward and upward."

What was said of the character of the Puritan Fathers of New England by Greenwood—"Whenever a few of them settled a town they immediately gathered themselves into a church; and their elders were magistrates and their code of laws was the Pentateuch," was true also of these early settlers in Ohio, except that their magistrates were chosen from many church denominations and the Pentateuch was interpreted in terms of western life needs.

Simultaneously in all the Middle West country with the establishment of communities were built temples for worship by Presbyterians, Methodists, Baptists, Lutherans, and other church denominations. In Cincinnati by 1841 there were fifty churches holding regular services, comprising twenty-three denominations. A still greater increase of founding and building churches occurred between 1850 and 1860. Colleges sprang up in the Ohio country with great rapidity, and entrants to these higher schools must be prepared in pre-college studies, necessitating the academy and the elementary schools.

By 1837, eight colleges had opened their doors in Ohio. Ohio University, founded in 1804 upon the support of two townships, set aside by the Ohio Company as a part of its contract with Congress in the purchase of a million and a half acres of land in eastern Ohio; Miami Uni-

versity founded in 1809, upon the support of one township, under like contract of the John Cleves Symmes Company for three-fourths of a million acres between the Great and Little Miami; Kenyon College in 1824; Oxford College for Women in 1830; Denison in 1831; Oberlin in 1833; Ohio Wesleyan in 1833; Marietta in 1835; and Muskingum in 1837.

In Indiana five colleges were established by the year 1837: Indiana University, 1820; Hanover, 1827; Wabash, 1832; Franklin, 1834; DePauw, 1837.

Illinois had founded St. Mary's in 1821, McKendree in 1826, Shurtleff in 1827, Jacksonville in 1829, and Knox in 1837. In Kentucky, Center was founded in 1819 and Georgetown in 1829. In Michigan, Kalamazoo was founded in 1833, the University of Michigan in 1837, and Albion in 1839. As in Massachusetts, where the founding of Harvard in 1636 influenced education even to the dame schools, the founding of all these early colleges in the Ohio country necessitated schools and schoolbooks for all grades of education below the college.

One of the greatest educational influences of the day, 1834 to 1845, was the group of intellectuals in and about Cincinnati. Cincinnati was at that time the great urban center of the Middle West. Into this broiling center of pioneer life, this *haupt ban hauf* of the Land of Promise, came some great spirits. One of these was Daniel Drake of New Jersey, whose creative genius touched with the hand of a true pioneer every phase of this new urban life. His ambition to found educational institutions was exceeded only by that of the realtors of the day to expand Cincinnati: others were E. D. Mansfield, lawyer, philanthropist, educator; Samuel Lewis, first state educational officer in Ohio, Superintendent of Common Schools, March 31, 1837 to December 24, 1839; Albert Pickett,

author of a series of school readers, principal of Pickett's Female Seminary; John Ray, author of Ray's series of arithmetics, companion text to McGuffey Readers in the great Eclectic Series, which began in 1834 with Ray's *Little Arithmetic;* A. H. McGuffey, author of McGuffey's *Rhetorical Guide and Fifth Reader;* and William Holmes McGuffey, author of the great series of readers.

Membership in this society included the leading exponents of education from Ohio, Kentucky, Missouri, Indiana, Illinois, Louisiana, Missouri, and Tennessee. These men were the original foment for state and national public education. They organized the first important teachers' association in America, called it a "College of Teachers," with its meeting place in Cincinnati, Ohio.

In the meetings of this organization, known later as the Western Literary Institute, its members discussed the problems of education. The common schools constituted the chief phase of education found on the annual programs. This topic in one form or another appeared on the several annual programs from 1834 to 1840 one hundred and nineteen times. McGuffey was a prominent member of this society throughout its existence and frequently gave addresses before this body. His lecture before this society in 1845 was an eloquent appeal for the education of the whole community; leisure for the laboring class that they might become pious and intelligent; the need of trained teachers; continued growth of teachers in service; adequate school buildings. This body agitated the need of western culture and western schools, which gave great impetus to western authorship and western publications.

Bookmaking had established itself quite independently east of the Appalachians. Boston, New York, and Phila-

delphia had freed themselves of all domination of foreign printers. Stereotype plates were introduced into New York in 1812 by David Bruce. The early printers and bookmakers of the Ohio country used movable type.

Publishing houses spread rapidly in all western cities and the slogan "western books for western people" was adopted by the western publishing establishments. The rise of books published in the Ohio country greatly stimulated western authorship. Lexington and Louisville, Kentucky, and Cincinnati, Ohio, became the three centers to which booksellers, publishers, and printers of the East migrated. While the earliest cultural centers of the great West were found in Kentucky—Transylvania, Lexington, and Louisville—Cincinnati soon became the greatest intellectual influence west of the Alleghenies. In 1840[1] there were 385 printing presses in the West, of which 159 were in Ohio. Of the 57 binderies in the West, 40 were in Ohio.

"As early as 1826 there were printed in the city of Cincinnati sixty-one thousand almanacs, fifty-five thousand spelling books, thirty thousand primers, three thousand copies of the Bible News, fifty thousand table arithmetics, three thousand American Preceptors, three thousand American Readers, three thousand Introductions to the English Reader, three thousand Kirkham's grammar, fourteen thousand testaments, hymn, and music books, one thousand Vine Dresser's Guide, five hundred Hammond's Ohio reports, five hundred Symmes Theory,[2] and other miscellaneous books."

U. P. James, a Cincinnati publisher, stimulated great interest in books by his widely advertised Book Trade

[1]Rusk, *Literature of the Middle Western Frontier.*

[2]A theory that on antipodal sides of the earth the surface was indented by two great cones and upon the inner surface of these cones lived the human race.

Sales; Truman and Smith's lists were always longest at these sales. They were leaders in advertising. By 1839 Cincinnati was dominant in western bookmaking. The increasing millions of the Ohio country look to Cincinnati for books. Truman and Smith is the dominating publishing house in Cincinnati; Truman and Smith publishes the McGuffey Readers; Truman and Smith gets the business.

With the coming of the great edition of 1857 came the additional publishing house of Clark, Austin, and Smith (Clark, Austin, and Maynard; Clark and Maynard) of New York; J. B. Lippincott and Company of Philadelphia. During the Civil War the Methodist Book Concern of Nashville published the McGuffey Readers for the Southern States. Clark, Austin, and Smith with duplicate plates published the readers in New York for some years. This firm was succeeded by Clark, Austin, Maynard and Company, which failed in 1862. W. B. Smith "bought up" the assets and resumed the business in New York under management of W. B. Thalheimer.

From the time of the birth of William Holmes McGuffey, September 23, 1800, to the day he graduated from college in 1826, the rural people of the Ohio country had no books. Here was a generation of bookless millions. The dominant personalities were spreading their several hybrid vocabularies in private conversations and in the various sound contacts, often using mongrel words whose sounds seemed incapable of any orderly arrangement for spelling.

The predominant nationality in southwestern and western Ohio was German. Many came through and from Pennsylvania, others direct from the Fatherland. The early Moravians, Zoroites, Mennonites, Dunkers, River Brethren, Amish, and Schwenkfelders possessed

only the one book, the German Bible. America was an English nation and only in small colonies of strict sectarian population was the native language of another nation encouraged as the practical language. All court records, deeds, and public documents were in English. The churches alone were conducted in the native tongue other than English. Cincinnati, Dayton, St. Louis, and a few other cities carried bilingual courses of study in the elementary schools, the second language being chiefly German.

The struggle to learn a new language without books and little social contact was difficult for the young and almost impossible among the adults. There was only oral speech. Few could write in English, and the spoken word was so distorted by the mingling of German and English sounds that one could make his meaning known only to those who had learned the same dialect.

The following is from Eggleston's *Hoosier Schoolmaster*. It is the threatening letter from the gang in Flat Creek District to Squire Hawkins to intimidate his court.

SQUAR HAUKINS

this is to Lett u no that u beter be Keerful hoo yoo an yore family tacks cides with fer peepl wont Stan it too hev the Men wat's sportin the wuns wat's robin us, sported bi yor Fokes kepin kumpne with 'em, u been a ossifer ov the Lau, yor Ha wil bern as qick as to an yor Barn tu. so Tak kere. No mor ad pressnt.

The English of Daniel Boone's letter to Colonel Durrett in 1789 was common throughout the West in mountain districts until 1850.

May the 7th, 1789.

Dear Sir:—This Instant I Start Down the River. My Two Sunes Returned ameadetely from philadelphia and

Daniel Went Down With Sum goods in order to Take in gensgn at Lim Stone. I hope you Will Wright me By the Bearer Mr. goe how you Com on With my Horsis—I Hear the Indians have Killed Sum peple Neer Limstone and Stole a Number of horsis—Indeed I saw one of the men Who Was fired on When the kiled also 5 pursons War Cirtinly kiled on the head of Dunkard Crick on this River a bout Six Dayes since 30 miles from Radstone I Likewise saw a Later yesterday from Muskingdom To Mr. Galaspey at the old fort that 300 Indans are Certinly Sitout from Detraight To Way Lay the River at Deferent placis to Take Botes Sum Say 700 Sum Say 100 But the Later Cartifies of 300 this accoumpt you may Rely on I am Dear Sir With Respect your omble Sarvent

Daniel Boone.

My Best comtm. To Mrs. Huntt Col Rochester and Lady.

Without books English forms were learned from the father and mother who, struggling to repeat the new tongue, wove the sounds into a grotesque dialect. Adults rarely learn to speak a foreign language with accuracy. In Bernard Shaw's *Pygmalion* the slow progress of the talented little flower girl under personal instruction in learning to speak good English illustrates McGuffey's task in changing muddling dialects to English.

The following list of words is taken from the lessons of the original *Third* and *Fourth* Readers. At the end of each lesson is given a list of words often mispronounced. These are only mild violations in the common speech of the rural population when the McGuffey Readers were introduced into the "common schools."

cordin	for according
arter	" after

lows	for allows
appinted	" appointed
biler	" boiler
borrer	" borrow
cacelation	" calculation
keer	" care
childers	" children
consarned	" concerned

In addition to the words incorrectly pronounced and often merely mumbled were countless idioms, in which all the words were unspellable and without meaning in English. Random selections from four early readers in the table on the facing page give a reasonably accurate picture of the contents of some early readers in the lower classes or primary grades.

The Eclectic Third Reader William H. McGuffey, 1837	*The School Reader* Third Book Charles W. Sanders, 1841	*The New Juvenile Reader* John W. Pickett, 1836	*The Primary Class Book* by Thomas J. Lee, 1830
How a Fly Walks on the Ceiling	Early Rising	A Ramble in the Fields	Love between Brothers and Sisters
Select Sentences	The Alarm Watch	Anecdote of General Washington	A Morning in Spring
A Contest with Tigers	A Walk in Winter	A Mother's Tears	Praise the Lord
The Bible	The Boy and the Butterfly	Heroism of a Peasant	Honour Thy Parents
More About the Bible	The Old Eagle Tree	Indolence and Industry	Praise to God
The Lost Child	Death and Sleep	Power of Maternal Piety	Tenderness of Conscience
The Rainbow	Proverbs of Solomon	Obedience Rewarded	George Washington
Sermon on the Mount	The Rainbow	The Farmer and his Dog	The Purple Jar
Anecdotes of Birds	The Dying Boy	The Passionate Boy	The Good Little Boy
The Goodness of God	How a Fly Walks on the Ceiling	The Wasp and the Bee	The Orphan
The Generous Russian Peasant	The Carrier Pigeon	The Idle Boy	The Disappointment
Touch not—Taste not—Handle not	Be Kind to Your Sister	The Love of Brothers and Sisters	Cruelty to Insects Condemned
Character of Jesus Christ	The Lost Ship	The Little Dog Fido	Mortality
	The Happy School Boy	Winter	The Beggar
	Try Again		The Reward of Disobedience
			Naaman, General of the Syrian Army
			Alfred and Dorinda
			The Ten Commandments
			The Lord's Prayer

3

How the McGuffey Readers Began

TRUMAN and Smith were small publishers on the second floor at 150 South Main Street, Cincinnati. They were, in 1834, publishing *The Child's Bible*, *Mason's Sacred Harp*, *Ray's Little Arithmetic*, *Smith's Practical and Mental Arithmetic*, *Smith's Productive Grammar*, *The Picture Primer*, *The Picture Reader*, and a few miscellaneous books of an elementary character.

The business was not prosperous, and Smith, arriving early one morning at the humble place of business, made two piles of the meager assets of the firm. In the first he piled the school textbooks including *Ray's Arithmetic* and four little readers of McGuffey, and in the second the rest of their publications. On the top of the second pile he placed all the cash on hand. When Mr. Truman arrived, Smith offered his partner his choice of the two piles to dissolve the partnership. Unable to envisage the golden fortune of the readers Truman pounced upon the pile with the cash.

Mr. Smith was especially interested in school texts and gave emphasis in his extensive advertisements to the peculiar adaptability of the firm's texts to "western schools." Smith, who was a pioneer in the big American advertising game, had learned through the success of the few textbooks of the firm, especially that of *Ray's Little Arithmetic*, that the future in schoolbooks was gold-

rimmed. Early in the short history of the firm, Truman and Smith, he began to cast about for an eminent educator who would compile a series of readers.[1]

Lyman Beecher, with his children destined for such great careers, arrived in Cincinnati in 1832. As president-elect of the newly established Lane Seminary he settled in Walnut Hills. His son, Henry Ward, was already attracting public attention, and Catherine, oldest daughter, to assuage her grief at the tragic loss of her betrothed in a hurricane at sea, turned her mind to teaching and established the Female Institute for Girls in Hartford, Connecticut. She wrote the arithmetic and other texts to be used by the young ladies of the institute. Ill-health led her to discontinue her work at Hartford, and she came west with her father. Her established name as educator and author had preceded her, and soon after her arrival, upon urgent requests of citizens, she opened in Cincinnati the Western Female Institute and became identified with the educational movements of the West.

It was to Miss Catherine Beecher that Smith first turned with his proposition that she assume authorship of his *Eclectic Readers*. Though Miss Beecher had shown great interest in elementary education, her main interests lay in higher education for women, and she declined Mr. Smith's proposition.

Calvin E. Stowe, popular professor in Lane Seminary, was one of the most active members of the Western Literary Institute and College of Professional Teachers. In January 1836, he married Harriet Beecher and was the same year sent by the Ohio General Assembly to Germany to study the school system of that country. McGuffey's contact with the Beechers and his intimate

[1]Vail, *History of McGuffey Readers*.

association with William Holmes McGuffey in the Western College Teachers Institute, in which McGuffey was also an active member, doubtless led to the suggestion that Mr. Smith make his proposition to write school readers for Truman and Smith to Professor McGuffey.

McGuffey had already planned a series of readers and had published in London a treatise on *Methods of Reading;* his *First Reader* was already compiled, copied, and ready for the printer in 1833. The principles and rules for good reading aloud were formulated and used in his adult classes in the college. His painstaking in training the "young gentlemen" of the college in class hours and out of class hours to read and speak fluently was proverbial in Miami University.

Smith's proposition to McGuffey was doubtless made in 1834 or early in 1835. McGuffey had taught in elementary schools; he was co-worker with the leading men interested in a system of common schools for Ohio; his plans for a series of readers were made especially to meet the needs of the great civilization developing in the Ohio country. McGuffey had collected a large number of school readers; many were compiled for private schools, often by the "head masters"; others were written for the open market, conceived to meet the demand of private and common schools. McGuffey's series were compiled for the common schools only, the common schools which he and his co-workers in the Western Teachers College Institute had been zealously laboring to establish in the pioneer land. The series comprised a primer, a speller to replace *Webster's Elementary Speller*, and four readers.

The *Primer*, containing thirty-one pages, issued a year after the appearance of the *First* and *Second* Readers seems almost unnecessary in the series. Only one copy

of this primer is extant (so far as the author knows). The cover design was continued for the *Primer* of the McGuffey series for many years.

In 1849 the *Primer* was wholly remade into two volumes; one, *McGuffey's Smaller Eclectic Primer;* the other, *McGuffey's Pictorial Eclectic Primer.*

It was the Pictorial Primer that introduced the children to the earliest phases of visual education. It contained 172 engravings; of boys 52, girls 32, dogs 26, cats 23; birds, toys, fruits, animals familiar and striking, games, childhood's dramatic scenes, thrilling adventure, and pious mothers and children praying to an all-seeing God. It was a veritable modernized *Orbis Pictus.* It gave the children its first ever-to-be-remembered poem:

"The lark is up to meet the sun,
The bee is on the wing;
The ant its la-bor has be-gun,
The woods with mu-sic ring.

"Shall birds, and bees, and ants, be wise,
While I my mo-ments waste?
O let me with the morn-ing rise,
And to my du-ty haste."

This book contained nearly 1,000 words of one syllable, nearly 200 words of two syllables, and became the *First Reader* of the edition of 1857.

The *First Reader* of 1841, as the edition of 1836, presupposed that the child could read, and opens with "The New Book."

This book introduces the child to McGuffey's ethical code contained in the advanced readers. The child met in this book in story form the principles of fundamental moral behavior necessary in a good community: promptness, goodness, kindness, honesty, and truthfulness.

Reverence and piety characterize the fifty-five lessons. The last lesson, "We All Must Die," sets forth the immortality of the soul in childhood language and analogy, with the blessed inheritance of the good—a place "where there is no *night*, nor *winter*, nor *storms*"; three great fears of the pioneer child.

The last paragraph of the "Good-Bye" at the close of the book gives the ever ecstatic hope of promotion: "If you have been a good child and learnt your lessons well, you may now have the Second Reader."

Some of these lessons were classic in child literature and were continued in later editions: "The Lame Dog," "The Story Teller," "The Cruel Boy," "The Broken Window," "Twinkle, Twinkle Little Star," "Mr. Post," "The Cool Shade," "The Little Dog," "Mary's Lamb" (edition of 1848).

The classic *Second Reader* appeared simultaneously with the first and followed the same pattern—reading with spelling, eighty-five lessons with sixteen pictures, and one hundred and sixty-six pages. It opened with the "Little Readers."

This book was a compendium of stories about the heavens above and the earth beneath; the air, the sea and the land, pets and ferocious beasts; history, biography, astronomy, zoölogy, botany, sociology; games and sports in poetry and prose; table manners, behavior toward parents, toward brothers and sisters, toward the aged, the poor, animals; attitudes toward God and toward teachers, the great and the good. It gave fixed codes for every pioneer man and woman. It is a book of the youth's world in a pioneer land. The obligations and duties of youth are stressed, the first great step in America through public education to establish social behavior through well-chosen lessons and anecdotes of

right living, serious but not gloomy, exemplary but not didactic.

This book with its changes and additions to the edition of '53, was high school and college curriculum in log cabin days to the boys and girls of fourteen to sixteen years of age. For the girls were "Puss and her Kittens," "The Greedy Girl," "Story About Little Mary," ("Mary's Lamb" came into the *Second Reader* in 1853), "The Kind Little Girl," "The Little Letter Writer"; for the boys were "The Idle Boy," "Edward and the Cat," "Story about Frank," "The Boy and the Bear," "The Quarrelsome Cocks," "True Courage," "Washington's Little Hatchet," "Obedient Casabianca," "About Using Profane Language," "Father William," "The Diligent Scholar," "The Lark and the Farmer," "Young Soldiers," "Harry and the Guidepost," "The Seven Sticks," "Waste Not, Want Not." Other lessons made equal appeal to both sexes. One of the closing lessons in an early edition was "The Mother and Child":

> "Mother, who made the stars,
> Which light the beautiful sky?
> Who made the moon so clear and bright,
> That rises up on high?"
>
> "'Twas God the glorious One
> He formed them by his power;
> He made alike the brilliant sun,
> And every leaf and flower."

Millions and millions of boys and girls graduated from this book into the tests and trials of the practical world.

These were the only topics which engaged the literary conversations and criticisms of those faraway wearers of flannel and "linsey-woolsey." Romeos, Hamlets, Elaines, Lancelots, Clarissa Harlowes, Evangelines would have

been incomprehensible heroes and heroines to them. Millions of pioneer men and women were alumni of this Second Reader College. They could read and write in English.

The *Second* and *Third* were recopyrighted in 1838 under suit of "over-imitation" by the publishers of the Worcester Readers. The identical lessons were removed from the *Second* and the *Third*. In the *Third* the rules for reading which preceded each lesson were practically all reworded. Slight additions were also made and the new edition issued under "Revised and Improved." Thus under "Revised and Improved" and homonymous titles of lessons were hidden the ugly threats of the big bad wolf of eastern publishers against the rising competitors of the West.

It may be of interest to note the astute manner in which Mr. Smith and the author of the series avoided notable appearances of change in the Revised and Improved edition of 1838, succeeding the suit of Worcester Readers *vs.* McGuffey Readers. In comparing the table of contents one would scarcely notice the changes. The "Cat and Ball" of the old edition is called "Puss and Kittens" in the Revised and Improved, "About the Sun" to "About the Moon," "Time to Get Up" to "The Early Riser."

By July, 1837, the *Third* and *Fourth* Readers were published. Few schools, except in towns and villages, needed more than the first two books, but for the more populous centers, the entire series was used: primer, four readers with spelling covering all the words of the 295 lessons, and spelling book containing many thousands of words, abbreviations, rules of orthography and orthoëpy.

The *Third Reader* was much more formal, more like other books of the period.

First pages of the first McGuffey *Primer*

Facing page 36

"Picture lessons" were used instead of the acrostic of McGuffey's predecessors.

"How big was Alexander, Pa,
That people called him Great?"

"The Moss-covered Bucket," "The Festal Board," "Destruction of Senacherib," "The Dying Boy"—all live long through the succeeding editions of McGuffey and are remembered by all McGuffey boys and girls. The rules for oral reading precede every lesson throughout the text of fifty-seven lessons. Three pictures only are used in this text. It was not a book for eight-year-old children, nor for the third grade of an eight-grade elementary school, but was a text much of which was designed for maturer minds, such as the junior high school of today. In succeeding editions the best lessons found their way into the higher numbers of the series. "Freaks of the Frost" and "The Russian Peasant" were transferred to the *Fifth* of the great 1857 edition. The great lessons in this book were soon transferred to the more advanced books in subsequent editions. Few pioneer children reached the *Third Reader*. Lazy George Jones in "Consequence of Idleness" startled many a boy into studious ways: "How the Fly Walks on the Ceiling," "The Generous Russian Peasant," "Touch Not, Taste Not, Handle Not."

The first *Fourth Reader* was an introduction to good literature. The poetry was taken largely from British writers. It maintained and elaborated the basic objectives of the series, "Reading aloud with sense, clearness, and appreciation." "The volume completes the series of the Eclectic Readers. It follows in the steps of its predecessors so far as principle is concerned." In the preface the author again emphasizes his copious use of the Bible among the selections. As in the preface to the *Third* the author apologizes for not using the sacred scriptures more; in the preface to the *Fourth* he justifies his wide use

of biblical literature in prose and poetry. "In a Christian country that man is to be pitied who at this day can honestly object to imbuing the minds of the youth with the language and spirit of the word God."

This text was addressed to the highest class in the schools, and much of its literature was of a level of difficultness with that of the American secondary schools: sixty-nine lessons in prose and twenty-eight lessons in poetry, all serious, ethical, and religious.

Nothing can show the great shift in education more clearly than a comparison of the literature of this concluding book of a series of school readers, with the course of reading for a modern high school. In its contents were sketches of the character of Wilberforce, of Napoleon Bonaparte, of Mr. Brougham, of the Puritan Fathers, of women, of God; temperance education, religion, philosophy, the common schools, oratory—all were chosen from the hortatory, the patriotic, the grand, the exemplary. Twenty-nine lessons were biblical and religious. Little of this book survived in succeeding editions. In his prose he drew upon American authors, many of them local: Lyman Beecher, Robert Hall, Dr. Drake, Catherine Beecher, Grimke, Webster, E. D. Mansfield, Sigourney, Nott, Channing, with a preface in which the author discusses the mind of the child, how the child learns, the value of the teacher's becoming a learner with the child, extols the "simplicity of wisdom," extends his instructions of the methods of teaching reading, justifies his lists of questions, probable errors in pronunciation following each lesson, answers the critics on his methods used in his earlier books. He respectfully submitted the volume to the judgment of the public at Cincinnati, July 1837.

The press in the western country was in general favor-

able to the McGuffey series and in many cases enthusiastic. Though favorable to the readers, a "Mr. Alphabet" of the Richmond *Palladium* gives some adverse criticism which seems quite afield from most criticisms on school readers, and its psychology is enough different to give it a flavor of humor:

" . . . Let us now draw examples from the author whom we have brought before us. We will begin with the *Primer*. 'The horse is fond of grass:' here is a set of words with which the little reader has become familiar; the idea is equally intelligible. It is perhaps the very language which he has often heard while the horse has been grazing before him. But when the author tells him: 'God made the cow'; the child is led into the regions of abstruse philosophy, where, if he see at all, he sees imperfectly. How can it be expected, that a mind unused to profundity of thought, unskilled in ratiocination, and unfamiliar with the principles of ontology, should trace the succession of agencies from omnipotence through a train of secondary causes to the appearance of the cow! The little reader is told that God made the tall oak; here again is a great ellipsis. How natural would it be for the child to say: it was not made, it grew. He has practical knowledge of the word made, and all its inflections; he has witnessed the making of bread, the making of fires, the making of pictures; and in accordance with the definition, he correctly says, the oak was not made."

The *First Reader* was revised in 1841, 1844, and 1848; the *Second* in 1838, 1841, and 1844; the *Third* in 1838, 1843, and 1848; the *Fourth* in 1844 and 1848. The *Speller* was revised, improved and enlarged in 1846. In the early history of the books every reprinting was called an edition. These editions ran into figures as high as forty-one.

The editions in which radical changes were made in the entire series were the editions of 1853, 1857, and 1879.

1836–38 The original edition including *Primer* and *Speller* with changes in *Second* and *Third* in 1838 under caption "Revised and Improved."

1841–49 During which time changes and additions were made in each volume without regard to the others. In 1844 the *Second Reader* was issued under the caption of "Newly Revised" and great changes were made in the *Primer* in 1849. The *Fifth Reader* was added in 1844 and the much improved *Speller* in 1846.

1853 Entire series of readers "Newly Revised."

1857 Radical changes in gradation and redistribution of material with much new material under the caption "New"; *Sixth Reader* and 1863 *High School Reader* added; minor changes in this edition were made in 1865, 1866, and 1885. Mrs. Obed Wilson completely revised the *First* in 1863 using Billy, Katy, Carey, and other nephews and nieces of hers for illustrations.

1879 Completely remade; uniform binding in brown.

1901 Recopyrighted, slight changes.

1920 Recopyrighted, slight changes.

The seven parent publishing houses of the McGuffey readers are as follows:

Truman and Smith 1834–1843
W. B. Smith.....1843–1852
W. B. Smith & Co.....1852–1863
Sargent, Wilson & Hinkle.....1863–1868
Wilson, Hinkle & Co.....1868–1877
Van Antwerp, Bragg & Co....1877–1890
American Book Co.....1890–

4

Sources, Peers, and Competitors

The first books that came to this bookless generation were textbooks for the schools—textbooks about facts, history, social life, poetry, stories. The whole range of literature for home and public occasion had to come through the textbooks of the public schools.

The public schools began in earnest in 1828 in the Ohio country. They began in Ohio in that year by the bargaining of members of the Ohio Assembly who were interested in the schools with the members who were interested in promoting canals. We use the word "bargaining" without odium. The members of the Assembly directly interested in schools agreed to allow the state to use the irreducible debt school funds, that is, money which the townships had deposited with the state from the sale of School Section Sixteen and other school lands, to dig the canal from Toledo to Cincinnati, and the members of the Assembly interested in public improvement agreed to a state-wide tax levied by counties of one-half mill; 1829, to three-fourths of a mill; and in 1838 to two mills for schools.

Who can write books to meet the need of these schools, such books this new country will use, a human interest series of readers? The lessons of the new readers must lead from the level of the experience, the intellectual status, the religious beliefs, the unwritten economic

codes, the new world of these unpuritanic pioneers possessed of tolerance, neighborliness, toil, strict honesty and truthfulness, unfeigned faith and piety. The old school stressed death and the grave; the new must stress life and the wondrous world about. If "infant damnation" was still a belief among the Calvinists of the western empire it must not be thrust into the literature of the schools, childhood must not be made conscious of it through the new school readers.

The Puritan children argued with God against their fate:

Children: "O great Creator, why was our Nature
depraved and forlorn?
Why so defil'd, and made so vil'd
whilst we were yet unborn?"

God: "You sinners are, and such a share
as sinners may expect,
Such you shall have; for I do save
none but my own Elect.

"A Crime it is, therefore in bliss
you may not hope to dwell;
But unto you I shall allow
the easiest place in Hell."

The material cannot be copied from the New England courses of English stories and poetry. Their children are not the children of New England who had been committing to memory selections from the popular poem *The Day of Doom* for a hundred years. Dirgy, grave, and theological was their one reading book, the *New England Primer*.

"There is a dreadful fiery Hell
Where wicked ones must always dwell."

"When wicked children mocking said
To an old man, *Go up Bald Head*,
God was displeased with them and sent
Two bears which them in pieces rent."

The dramatic situations in this text were too terrible to be dramatized even by children in their improvised play-school. The greatest dramatic incident of this school text was the burning of John Rogers, a heretic of Queen Mary's reign. Every line of the martyr's farewell poem froze the dramatic instinct:

"Give ear my children to my words
build not your house too high
But always have before your eyes
that you were born to die.
Though here my body be adjudg'd
in flaming fire to fry
My soul I trust will strait ascend
and live with God on high."

A new literature must be compiled for the generation that "knew not Joseph," that knew not the anti-bear-baiters of Plymouth Rock. Another English background must be found. The American sources of material for school readers was limited beyond imagination. Not until the advent of the New York group of writers, Willis, Drake, Halleck, Irving, Bryant; and the Massachusetts group, Whittier, Longfellow, Lowell, and Alcott could American prose and poetry form any part of an American school reader. In the first *Fourth Reader*, published in 1837, slightly above forty per cent of the 235 lessons were from American sources; in the first *Fifth* in 1844, less than twenty per cent of the 235 lessons were from American sources; while in the *Fifth* of 1879 nearly fifty per cent were from American sources. Many of the American

authors of the earlier editions had only local reputation and are now unknown except in local history. The new texts must be an introduction to the joys of life, the beauty of the garden, field, and wood.

"Come, come, come,
The Summer now is here
Come out among the flowers
And make some pretty bowers."

* * *

"We had a pleasant walk today,
Over the meadows and far away;
Across the bridge by the water-mill,
By the green wood-side, and up the hill.

"We saw the yellow wall-flower wave
Upon a moldering castle wall;
And then we watched the busy rooks
Among the ancient elm-trees tall.

"And leaning from the old stone bridge,
Below, we saw our shadows lie;
And through the gloomy arches watched
The swift and fearless swallows fly."

* * *

"Oh for boyhood's time of June,
Crowding years in one brief moon
When all things I heard or saw
Me, their master, waited for.
I was rich in flowers and trees,
Humming-birds and honey-bees;
For my sport the squirrel played,
Plied the snouted mole his spade;
For my taste the blackberry cone
Purpled over hedge and stone,
Laughed the brook for my delight
Through the day and through the night,
Whispering at the garden wall,
Talked with me from fall to fall."

"In summer at the close of day
When sunset shades had come
George with his Rover went to find
the cows and drive them home."

* * *

"The lark is up to meet the sun
The bee is on the wing."

* * *

"Mary had a little lamb,
Its fleece was white as snow."

* * *

"God plants each flower that blows with loveliness and bloom,
He gives the violet and the rose their beauty and perfume."

* * *

"TEN COMMANDMENTS IN VERSE

1. Thou no gods shalt have but me.
2. Before no idol bend the knee.
3. Take not the name of God in vain.
4. Dare not the sabbath day profane.
5. Give to thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Steal not, for thou by God art seen.
9. Tell not a willful lie, nor love it.
10. What is thy neighbor's do not covet."

"With all thy soul love God above;
And as thyself thy neighbor love."

* * *

"THE LORD'S PRAYER

Our father in heaven,
We hallow thy name;
May thy kingdom holy
On earth be the same;
O, give to us daily,

Our portion of bread,
It is from thy bounty,
That all must be fed.
Forgive our transgressions,
And teach us to know
That humble compassion,
That pardons each foe;
Keep us from temptation,
From weakness and sin,
And thine be the glory
Forever: Amen!"

The organization rendered the lower schools preparatory. All early primary schools led but to the grammar school or the academy, and none of the texts and lessons in the pre-grammar school were child-centered or made use of interesting child environment. They taught, not what the child delighted to know, but what adults, often provincial or prejudiced, determined he *should* know.

Those were the days in which the only reasons for being a child was that of sometime becoming an adult. Every boy was a "little man" as his hat, trousers, coat, and boots bespoke. Every girl was a "little lady" with bonnets and frocks like mamma's except in size; childhood life was under utmost restraint, and all behaviors were

imitations woman-ward. At table and tea, in parlor and hall decorum was adult.

The three sources that contributed largely to the theme and bias of the early readers may assist in understanding the transition period of school readers.

The first of these authors, Maria Edgeworth, came from Longford County, Ireland, about sixty miles from Dublin. She was born into the landholders' class and of a literary father, Richard Lovell Edgeworth, whose interest in better management of estates led him and his famous daughter to make plans for the improvement in education of the tenantry. *Parents Assistant*, by Maria Edgeworth and her father closed its seven volumes in 1800 with *Little Plays for Children*, the same year William H. McGuffey was born. Between this and 1812 appeared *Popular Tales*, and *Moral Tales*, a wealth of practical children's literature. These books became popular in America immediately. *Little Plays for Children*, *Moral Tales*, all furnished source material for many of the readers appearing in America between 1820 and 1840. *Simple Susan; Waste Not, Want Not; The Orange Man; The Prussian Vase; Rosana; Lazy Lawrence; The Purple Jar* were abridged, adapted and imitated in most of the early American readers. Many of the stories were peasant stories most easily adapted to the children of the Ohio country and adjacent states. Many were thrift tales such as *Waste Not, Want Not; Rosana; Consequences of Idleness; Lazy Lawrence; Tit for Tat.* Some of the tales were designed for boys who had already decided upon the occupation they meant to follow as men. *The Prussian Vase* was among the most popular for boys who meant to become lawyers. The story illustrates to Frederick the Great the judicial value of the English trial by jury. It likewise exemplifies the magnanimity of the great Prus-

sian king. It gives a clear instance of the dangers of circumstantial evidence and illustrates thrillingly the detective genius of the shrewd barrister in sleuthing evidence. *Mr. and Mrs. Bolingbrooke* was most widely used by the early American reader makers. Though a limited number of Maria Edgeworth's tales, stories, and plays were used boldly in American readers, the influence of their style, moral teaching, and human interest, established standards in all compilations of readers in America.

From the Quakers of Schuylkill County, Pennsylvania, came Lindley Murray, the oldest of five children, dull-looking as a child, who at fourteen ran away from home to go to boarding school in New Jersey. His father wanted to make a merchant of his son, and used every persuasion and tempting opportunity to interest him in a business career, but the son's uncontrollable interest in scholarly pursuits overcame all temporary interests. Easy money and fat jobs found on every hand in New York during the Revolutionary War could not warm Lindley's heart to commercial pursuits. After the Revolution, Lindley Murray went to Holgate, a Quaker community in England.

English grammars in 1784 had made little progress among English schools. Latin and Greek grammars were plentiful, but little endeavor was made to systematize English forms. The girls in Friends School in York petitioned Mr. Murray of Holgate to write a grammar for them, which was published in 1795. It passed through many editions, abridgments, and reconstructions, and became the model for grammars in America for a half a century, and gave the title, Father of English Grammar, to its author.

He followed this with his English readers, written

more particularly for the American grammar schools and the pre-grammar schools—*The English Reader*, *The Introduction to the English Reader*, and *The Sequel to the English Reader*. These reached the Cincinnati printers early and entered the race for patronage in the Ohio country as early as 1833. Murray's readers were published in every city in America. These readers were never used in New England, but came into the Ohio country chiefly by way of Pennsylvania. They placed the emphasis less on puritanic churchiness and more on history and modes of human conduct.

To those who may not be familiar with the ideas of what children should read at the opening of the nineteenth century, excerpts from the table of contents of Murray's *Introduction*, the first of his series of readers, may be illuminating. This book, America's first first Reader, was not a book of "samp and milk" but followed in the form of rhetoric. Rhetoric and rhetorical exercises were high lights of readers of the period. McGuffey followed this lead in the voluminous rhetorical exercises of his Readers and in his rhetorical guide, the great *Fifth Reader*. All readers were ridden with rhetorical exercises. Murray's *Introduction* classified all its selections formally under: Selected sentences and paragraphs, Narrative pieces, Didactic pieces, Descriptive pieces, Pathetic pieces, Promiscuous pieces.

All printed literary units were denominated "pieces." These children read pieces, spoke pieces, sang pieces, played pieces. Pieces covered all forms of composition—literary, musical, psychological. One of the interesting facts about the early reader-makers is that all of them must include a section of what was known as selected sentences or selected sentences and paragraphs, proverbs, quoted and original. Many of the books scattered these

throughout the texts in groups. McGuffey gave twenty such in his first *Third Reader:*

"Modesty is one of the chief ornaments of youth."
"Our best friends are those who tell us of our faults and teach us how to correct them."

Proverbs on gratitude, vice, pride, revenge, deceit, etc., were included.

Selections from the table of contents in this *American First Reader* may be of interest.

Filial Sensibility
Noble Behaviour of Scipio
Virtue in Humble Life
The Female Choice
Ingratitude to Our Supreme Benefactor, Highly Culpable
On Filial Piety
The Goldfinches
Praise Due to God for His Wonderful Works
A Morning Hymn
Simplicity
Care and Generosity
The Swallows
Beneficence Is Its Own Reward
Immortality
Heaven
Canute and His Courtier—Flattery Reproved
Socrates and Lamprocles—Disrespect to Parents, Is in No Case Allowable
Ingenuity and Industry Rewarded
Insolent Deportment towards Inferiors Reproved
Catherina, Empress of Russia

The third English contributor to the textbook material and children's textbook atmosphere is Mrs. Barbauld, who came from Hampstead of inspiration for poets and

painters. From the Hampstead hilltop could be seen the heath "with its fresh, inspiring breezes, its lovely distances of far-off waters, and gray hollows." The daughter of a schoolmaster, she dreamed of great things she might do as is recounted in her *Skylark* of later years.

> "Mount, child of morning, mount and sing,
> And gaily beat thy fluttering wing
> And sound thy shrill alarms,
> Bathed in the fountains of the dew.
> Thy sense is keen, thy joys are new,
> The wide world opens to thy view
> And spreads its earliest charms.
> 'Twas thus my earliest hopes aspired,
> 'Twas thus my youthful ardour fired
> I vainly thought to soar.
> Sing on! Sing on! What heart so cold
> When such a tale of joy is told
> But needs must sympathize
> As from some cherub of the sky?
> I hail thy morning melody,
> Oh! could I mount with thee on high
> And share thy ecstasies."

At thirty she married a schoolmaster and to their prosperous school for boys at Palgrave, Suffolk, came boys who later filled important civic and literary places. William Taylor, Lord Chief Justice Denman, and Sir William Gell were among those who had remembered with gratitude the special care which Mrs. Barbauld gave them while they were boys at Palgrave.

Among the most important "scholars" of Palgrave, however, was little Charles Aiken Barbauld, adopted son of the famous mother. It was especially for Charles that Mrs. Barbauld wrote her *Early Lessons for Children* and *Hymns in Prose* for children. It was these *Early Lessons* and *Hymns in Prose* that became an inspiration to early text-

book writers in America. Little Charles became the audience of the world for his appeals in behalf of the simpler truths more simply told for children. These new attitudes, methods, and curriculum material interested educators in France, Spain, Germany, and Italy as well as America. Translations were made into the languages of the leading nations of Europe.

In the early readers many excerpts from her essays on education were inserted. "A Boy Without Genius" is a typical illustration of methods of dealing with backward pupils. Samuel Acres, whose father sends a most discouraging letter about his son, a boy who could not learn, to Schoolmaster Solon Wiseman, was received by the master and so directed by him as to fit Samuel for one of the professions.

Hymns in Prose for children abound in moral and ethical tales, in theme somewhere between Cinderella and the Spectator. Her poems also found considerable space in the early readers.

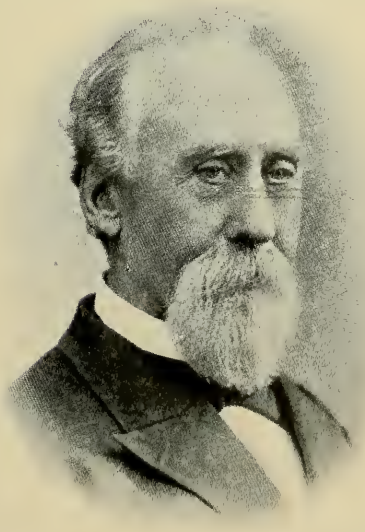
> "Life we've been long together,
> 'Tis hard to part when friends are dear;
> Perhaps 'twill cost a sigh or tear;
> Then steal away, give little warning
> Choose thine own time;
> Say not good night, but in some brighter clime
> Bid me good morning."

The exaltation of Mrs. Barbauld's sacred poetry classed much of it among the hymns of Protestant churches.

Ezekiel Cheever and the Boston schoolmasters were still imitating the grammar school forms of England, but from these three sources arose the new readers for the empire beyond the Appalachians.

With the wide success of the Edgeworth discussion of education in the *Parents Assistant*, principles of which

William Holmes McGuffey



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Alexander H. McGuffey, brother of William, and author of the McGuffey *Sixth Reader*

were widely adopted by the neophyte textbook writers in America. These textbook-makers multiplied at a rapid rate in New England. Every schoolmaster of experience wrote texts for his own school and expanded the issue as demand warranted. The materials of these books were adaptations of English works to American schools, most of which were transplantations of English schools. It remained for McGuffey to make the exact choice of material for the West. No one who had not grown up amidst the conditions in the new land could understand the social and religious mind of the people of this new civilization. The textbook writers of New England were still steeped in the spirit of Puritanism. McGuffey knew such of the current of English thought as would appeal to his great audience of youth, the first native-born generation of the Ohio country. This differentiation in the selection of literature and in the original stories of the McGuffey Readers was great enough to make this series the chosen texts of the rising millions.

The New England textbooks were still written for the gifted of the better families. McGuffey's Readers made a universal appeal, especially to and for the poor, for which the constitutions of the new states so specifically provided in all public supported schools. All the authors of the greatest early competitors of the McGuffey Readers were eastern born.

Samuel Griswold Goodrich, author of the *Goodrich School Readers* and America's first prolific storyteller, "author of 170 volumes," was born in Connecticut in 1793. He was the great Peter Parley from whom all the competitors of school readers copied, legally and plagiaristically. He knew nothing of the emerging civilization of the great West, and his stories were largely English, set

in the social environment east of the Alleghenies. An examination of Goodrich's *Fourth Reader* will reveal how much it was modeled on the first of all American readers, Lindley Murray's *English Readers*.

While McGuffey's *Fourth* was the most English of the original group, more than fifty per cent of its lessons in 1844 were chosen from American writers. Goodrich's Readers were published in Louisville, Kentucky to give western atmosphere to them and also to give a good talking point to salesmen. Louisville was second in importance to Cincinnati in the publishing business on that side of the mountain barrier between East and West.

Lyman Cobb, Massachusetts born, and the same age as McGuffey, never went west of the Alleghenies. Teaching and authorship of textbooks were quite secondary issues of his genius. Like Goodrich and McGuffey, he floated his books under his own name: *Cobb's New Juvenile Readers*. His readers were the first complete set, and by 1844 comprised a series of eight readers. These readers showed also much of Lindley Murray's plan. The illustrations were mostly English.

John Pierpont, born in Connecticut, never came West, and his texts had the New England breath and the moral tone of old England. His series of readers was one of the most serious early competitors of the McGuffey Readers. He says in the preface to his *American First Classbook*, "This book has been compiled with special reference to the public reading and grammar schools of the city (New York)."

Albert Pickett, the most successful schoolmaster of Cincinnati, was also eastern born and bred. His readers were written for his own famous girls school in Cincinnati and bore the marks of a true evaluation of the life of the western city. These readers carried as a part of their

advertising a testimonial of their excellence from Mr. McGuffey, but they never caught the western country as a whole. Pickett's major interest was in the advanced classes, and his texts were still typical of the readers written for the New England grammar schools.

Worcester's Readers came nearest to paralleling the McGuffey series, but they were published in the East and failed in shades of difference to meet the social standards of the West. These readers followed the Worcester pronunciation, and the West was Websterian. Noah Webster's reader made but little headway in the public schools, and he acknowledges in a long letter of appreciation his debt to McGuffey for his adherence to the Webster pronunciation and orthoëpy.

While the Bible selections were quite similar in all the competing series of readers and the moral tone of England prevailed in them, it remained for McGuffey, born in the midst of the struggling poor of the new country, baptized in the spirit of a new culture, simple yet of consistent and persistent strain, to compile with understanding a series of readers. He became unconsciously conscious of the intellectual equipment, of the emotional controls, of the inner hopes and ambitions of the developing civilization of his times and his fellow men. He had for some years taught the children for whom he was compiling his texts. Only a Mark Sullivan or a Hamlin Garland, sympathetic students of the span in American history during which the McGuffey mode so completely fitted the real needs of social, religious, and economic variants fusing into a workable civic unity, could evaluate the social contribution which the McGuffey Readers made to western civilization. It comprised a course of instruction which successfully conducted its way between the rugged and sometimes violent abolitionist of the

North and the cavalier slaveholder of the South, between Protestant and Catholic, between the ever-increasing immigrant and the native born, between the radical sectarian and the liberal Jeffersonian.

In the analysis of the content of thirty-three early readers the topics occurring most frequently were: first, our ethics and morals; second, God; and third, death. Immortality, history, animals, Niagara Falls, education, slavery, and riches also played leading roles in every text.

A brief genealogy of the leading common school readers contemporaneous and competitive with the McGuffey series would include the *New England Primer*, first advertised in Benjamin Harris's first American newspaper, *Public Occurrence*, in 1691. This text was used as the first step from the Hornbook, which was almost universally used in the Northeast from 1691 to 1783. In 1783 appeared the *Webster Speller*, which supplied all the intellectual activities of the youth during the poverty-stricken period following the Revolutionary War. Its numerous selected sentences and paragraphs interspersed among or appended to reading lessons, made it a complete text in English. The famous stories of the apple thief who sat in the apple tree and wigwagged his fingers mockingly at the farmer as he threw grass and stones, "The Partial Judge," whose bull gored the farmer's ox, the visionary milkmaid who spilled the milk were illustrations for lawyers and ministers for a half century.

The *Franklin Reader*, following in 1802, contained new and useful selections of moral lessons adorned with a variety of elegant cuts calculated to make a lasting impression on the tender minds of children. In appearance it resembled the *New England Primer* and contained a biblical history of the world, from the creation to the

resurrection of Jesus. The Franklin book included hymns and catechisms.

Other readers for children were published and used more or less locally for the next twenty-five years. *Child's Instructer*, 1808, *Child's Instructer and Moral Primer*, 1822, *Leavett's Easy Lessons on Reading*, 1823, and Clinton's Primers in 1830.

Lindley Murray, author of the almost universally used English Grammar, published his *English Reader* in Boston in 1823, and issued an *Introduction to the English Reader* through a Cincinnati publisher, E. H. Flint, in 1833. The *Western Reader* was edited by James Hall and published in Cincinnati by Corey and Fairbanks in 1833. S. S. Goodrich's series of readers were published in Louisville, Kentucky.

The three most widely used textbooks for elementary schools were *The New England Primer*, *Webster's Elementary Spelling Book*, and the McGuffey series.

The competition for business in the sales of schoolbooks in the new country was keen among eastern publishers, and when Cincinnati became the center of schoolbook publications the East used every known business method to forestall the introduction of western-made books into the schools.

The publishers of the Worcester Readers entered suit against the publishers of the McGuffey Readers for damages in the United States District Court under Judge McLean for thirty thousand dollars claiming that the McGuffey Readers violated the Worcester copyright in the use of some of the same selections as those used in the Worcester texts. When the court demanded twenty thousand dollars bail of the complainants and there seemed little hope of a favorable decision, a compromise was made. The "pirated parts" were removed and the

sum of two thousand dollars paid to the Worcester publishers.

Dr. McGuffey was president of Cincinnati College at the time of the suit and was not in any way financially involved, but Catherine Beecher, in published articles about the controversy, fully cleared his literary escutcheon of any dishonor. That McGuffey took advantage of all publications similar to the plan he had already conceived for a series of readers as foreshadowed in his "Methods of Teaching Reading," published in London in 1829, is not questioned.

Dr. Alcott attacked McGuffey in an article entitled "Literary Plagiarisms," published in the *Annals of Education*, a Boston journal. Catherine Beecher, in her defense of Mr. McGuffey, stated that the publishers of the *Eclectic Series* of schoolbooks, Truman and Smith of Cincinnati, sent to Mr. McGuffey seventy volumes of contemporary school readers, to which McGuffey added thirty. This is possibly an overstatement of the number of publications in school readers and doubtless included a number of spellers, as the transition from the speller-reader of *Webster's Elementary Speller* to the reader-speller involved the making of many spellers.

5

Supremacy of the McGuffey Readers

As shown in the previous pages, other good schoolbooks appeared in rapid succession after 1800. Money was more plentiful, common schools were increasing in numbers, *Webster's Elementary Speller* was no longer adequate in reading matter for the most primitive settlements and the most backward communities. A new method of teaching reading was demanded. Pestalozzianism was spreading itself to all school centers. Lancastrian's form of school organization made it possible for education to reach large masses of children. Cosmopolitan Ohio Valley was fast becoming an independent empire. The spirit of Jackson was casting its shadow before and rose full-orbed out of the vast wilderness of illiterate yet knowing and yearning populations led across the Mississippi Basin.

McGuffey was one of the first to understand the intellectual needs of this growing empire, and because of his predominant interest in people; his all but St. Francis-of-Assisi desire to serve his fellow man freely and without recompense; his Pestalozzian affection for children and the unfortunate; his style of writing acquired through his experience as speaker; and through his passion to train others for public speaking, his readers came to the people as a familiar acquaintance. While a professor at Miami he spent much of his leisure time in training some

boy in debate and public address. The boys, ambitious to become public speakers, sought him out in classroom, in literary society halls, at his home, to learn the art of speaking. The appeal necessary in speech forms gave attractive style to the stories which he created or retold, and led to choice of literature with similar appeal in style.

He regarded eloquence as one of the greatest of the fine arts, greater than poetry, painting, sculpture, or architecture. All his life he trained himself in the art of extempore speaking. He prepared the notes of each public lecture and classroom address with meticulous care, abundant in amount of material, logical in topical arrangement, with due regard to rhetorical effect. But when this preparation was made he depended upon the occasion, the psychic response of his auditors for the emotional and spiritual moods of his delivery. Pitch, rate, emphasis, modulation, tonal variations, gesture, cadence, would flow in accord with an oblivious sublimation of all that he knew and all that he felt of the subject under treatment. He believed that inspiration alone determines the "garb" in which the oration is offered, all of this was in accord with the practice of the great public speakers of the day: Lyman Beecher, later his son, Henry Ward Beecher, Thomas Grimke (the greatest voice of eloquence of his times, remembered by McGuffians for his glowing antithetical tributes to "Lafayette and Robert Raikes"), Calhoun, Tom Corwin, Robert Hall (on "Horrors of War"), Henry Clay, Daniel Webster, William Wirt.

The first item that gave supremacy to the McGuffey texts was the method of teaching the beginner to read. The old form was from the hornbook or a b c letters learned by rote forward and backward. "Sorting and puzzling with a deal of glee, those seeds of sentence called

A. B. C." The writer knew a boy who in the pioneer schools spent eighteen months, three six-month terms, on his a b c's. Spelling was carried on for its own sake often twelve months prior to reading. Often children were given only the spelling book until they had mastered words of four syllables. The writer remembers that he reached "indefatigability" before a reader was placed in his hands. Early spellers were arranged in order of syllables and only in later editions were the reading lessons and spelling lessons correlated. In McGuffey's Speller of 1846 there were over 2500 words of one and two syllables preceding the first lesson of three syllables. Dr. Walter S. Guiler of the School of Education of Miami University, in his most recent recommendation assigns about 3000 words to be mastered by the end of the eighth school year. McGuffey eliminated spelling as a preliminary unit of mastery prior to the reading step. He proceeded direct from alphabet to reading, with spelling as a means to learning the words of the reading text:

"I-s is, i-t it, a-n an, o-x ox Is it an ox?"
"I-t it, i-s is, a-n an, o-x ox It is an ox."

"D-o do, w-e we, g-o go, u-p up Do we go up?"
"W-e we, d-o do, g-o go, u-p up We do go up."

Samuel Worcester, who issued his *Primer* in 1826, ten years before McGuffey's first reader appeared, began his reading through repetition of words and sentences pronounced and read by the teacher.

Teacher reads: "A nice fan," pupils repeat.
Teacher: "This is a nice fan," pupils repeat.
Teacher: "A great drum," pupils repeat.

Spelling lessons taken from the reading lessons accompanied all lessons in the McGuffey Readers. It is easy to be seen that self help was greatly promoted by the McGuffey system, no longer spelling for a time, then reading, but spelling *into* reading and spelling *with* reading all the time.

The Worcester *Primer* still simulated the long paragraphs in the older readers. In the last lesson of Worcester's *Primer* there are about 350 words. In the last lesson of McGuffey's there are 39 words. Mary and Lucy are the only words of more than one syllable in the little McGuffey *Primer* of 1849. In the Worcester *Primer* paragraphs were long. In the McGuffey *Primer* there are no paragraphs, and the longest sentence has only ten words.

Illustrations were profusely used by the McGuffey *Primer*. In 32 pages of the McGuffey *Primer* he uses 101 pictures, while in 71 pages of Worcester's 48 pictures are used. McGuffey's pictures predominate in children at play with their toys, pets, and familiar animals. All pictures are selected on a basis of interest to children. Worcester's pictures comprise many inanimate objects selected to fit the lesson: a rod, a fishhook without line, a human leg apparently taken from some book on anatomy, a clay pipe with stem, a pin, a picture of a gun of uncommon and unfamiliar model.

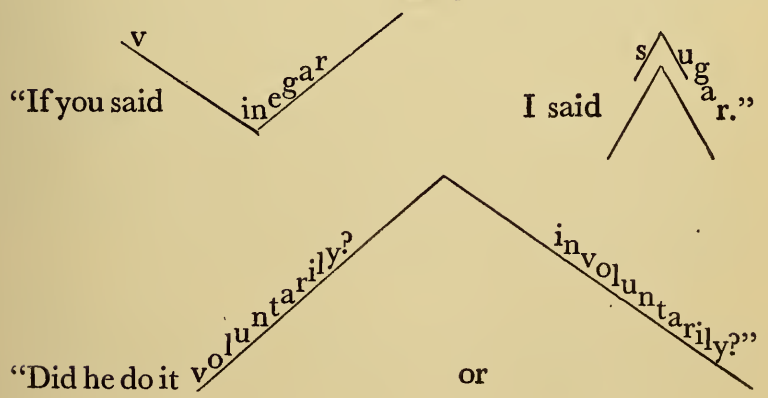
McGuffey's captions for lessons created interest in themselves. "The Three Cakes," used by many contemporary school readers, is called by McGuffey "Three Boys and Three Cakes," introducing the human item in the title. Another parable story in which "knowledge is power" is ended with "I see, I see, said the Little Man" is entitled by one reader "I See, I See, I See," by another "Knowledge," and by McGuffey "Knowledge is Power," and what pupil of McGuffey has ever forgotten that

"knowledge is power"? The "Orange Man" he changes to "Honesty Rewarded"; "The Little Boats" to "The Little Sailor Boys"; "Obedience to Parents" to "The Disobedient Girl"; "The Sleigh Ride" to "The Merry Sleigh Ride"; "The Guide Post" to "Harry and the Guide Post."

Reading aloud in presence of auditors was the first of the fine arts to develop in this American hinterland. It was the chief feature of every social gathering. Elocution or rhetorical reading was universally popular. Beginning with the *Third Reader* much space is given to rules for correct reading, such as,

RULE.—Be careful and give a full sound to the vowels. Regard to this rule will correct the common flat, clipping and uninteresting way in which many read

These rules were greatly increased in number and detail in the *Fourth* and formed a complete "Rhetorical Guide" in the *Fifth* of 1844, in which sixty pages are devoted to the "Analysis of the Principles of Elocution." Diagrams such as the following were profusely used:



The following is an interesting example of the exercises in pitch.

8. do Man wants but little here below.
7. si Man wants but little here below.
6. la Man wants but little here below.
5. sol Man wants but little here below.
4. fa Man wants but little here below.
3. mi Man wants but little here below.
2. re Man wants but little here below.
1. do Man wants but little here below.

Thus not only was there a complete technique set up but lessons in prose and poetry chosen to illustrate all the principles. Every teacher was supposed to follow these rules scrupulously in teaching these lessons, many of which had additional "rhetorical notations." The chief goals of a college education in those days were law and the ministry. And the needs of these professions had their preparatory forms in the elementary schools.

The Bible and religious teachings furnished one feature of all public meetings, and rhetorical reading or elocution furnished the other. There were no other intellectual diversions for this generation.

The second item of supremacy was McGuffey's drills upon the syllable as a unit in word mastery; enunciation as a first essential in a spoken language, so necessary among foreigners struggling into a new language; short and simple sentences; a sequence of ideas that held the attention of the young learner; painstaking and continuous correcting of faulty pronunciation.

The third item is the choice and arrangement of material adapted for the child mind of the times: "Simplicity with sense, elegance with simplicity, and piety with both." When we compare the contents of other readers with

McGuffey's readers, the adaptation of lessons for "little readers" is the more evident. McGuffey's selections were free from theological mysticism, fear of death, and supposed evidences of immortality, all of which is incomprehensible to the child mind. The lessons were foremost in childlike appeal. The arrangement of lessons was devised to afford such variety as to sustain interest and to create taste for further reading. It was of first concern in McGuffey's instructions to teachers that the teacher be assured that the pupils understand what they read. Great emphasis was laid upon this item in all his rhetorical devices and drills. Silent readings greatly stressed in modern education had no part in the early method of teaching. The first step was to enunciate and pronounce the words correctly and to use them in sentences according to the rules of rhetoric. To compensate for the great values of silent reading questions were arranged at the end of the lessons to direct the pupils in preparing for the oral recitation. McGuffey was pioneer in this field. Predecessors to his readers did not use this method. The following questions subjoined to the lesson on "The Orange Man" of Maria Edgeworth, copied so widely under different titles in the early children's literature of America, illustrate McGuffey's method.

QUESTIONS

1. What is this story about? 2. Which was the honest boy? 3. What kind of boy was Jack Pilfer? 4. What is a landlord? 5. What kind of character did the landlord give Charles? 6. How can boys secure a good name? 7. What advantage is there in possessing a good character?

The fourth item of appeal was the title of the series, *Eclectic*, *McGuffey*. Of the many school readers coming

into use many serial titles were adopted. "American" seems to have first place—"American Preceptor," "American School Classbook," "American Reader," "American Education Reader"—"Model," "National," "Intelligent," "Mt. Vernon," some named for states and others for local schools. Out of the multiplicity emerges the "Eclectic," unlimited by territorial lines, particular modes of thought, or particular forms of instruction.

There is not adequate evidence as to whose publicity genius may be accredited the selection of the serial title "Eclectic." The first book published under this serial title was *The Introduction to Ray's Eclectic Arithmetic*, 1834. A caption word or slogan revolves from the subconscious into an area of consciousness in the social mind much as it does in the individual mind, and a brief treatise on the background of this slogan, "Eclectic," may not be out of place.

"It is to the companions of his (Pestalozzi's) labors, most of whom resided in Germany or Switzerland, that we owe the formation of another school, which has been styled the *Productive School*, and which now predominated in Germany and Switzerland. It might, perhaps with equal propriety, be termed the *Eclectic School;* for it aims at embodying all the valuable principles of previous systems, without adhering slavishly to the dictates of any master, or the views of any party. It rejects alike the idolatrous homage to the classics, which was paid by the Humanists—the unreasonable prejudices of the Philanthropists against classical and merely literary pursuits—and the undue predilection for the mere expansion of mind, to the neglect of positive knowledge and practical application, which characterized too many of the Pestalozzian school."[1]

[1] Boswell Smith, *New English Grammar.*

In 1817–1818 a young man was lecturing in the University of Paris and in the Superior Normal School nearby. He had recently finished his preparation to teach literature in the French *lycées*. No such eloquence and intellectual daring had been heard in Paris since the days of Abélard, six hundred years before. Students crowded Victor Cousin's lecture room. Under the guise of philosophy, this young thinker ventured to discuss politics and the church, and the lecture rooms were finally closed to him. In 1828–1829 he returned and elaborated upon his new philosophy, Eclecticism, a middle ground between the idealism of Germany and the sensualism of England and France; between Kant on one hand and Descartes and Locke on the other. Cousin announced his new philosophy, Eclecticism, which chose co-ordinating thesis from the philosophic theories of the idealists and sensualists.

Such a word or slogan occurs always as a new idea, as was demonstrated by the great teachers in the University of Alexandria with neo-Platonism, new and comprising the unified principles of all the conflicting theories of pagan philosophy. In concluding his "Revelation" John said, "I say a new heaven and a new earth for the first heaven and the first earth are passed away." The Great Voice said, "Behold, I make all things new." New! New! This "new model complex" is not modern.

Cousin's lectures had wide circulation; his philosophy, Eclecticism, became a new vogue in philosophic thought. French influence was strong in the Mississippi Valley and the Eclecticism was all the more popular because of the sources from which it came. A Boston publishing house printed a translation of Cousin's lectures in 1832.

The new book found its way into the Miami University library about the time McGuffey became professor

of mental and moral philosophy at Miami. Ray of Woodward High School and the schoolmen of Cincinnati were intimately associated in early educational gatherings in Cincinnati. Whether McGuffey suggested the serial title or not, he lent magic to the word through his popular lectures at a time when his influence in the new Ohio country was all but dominant in philosophic thought.

As Eclecticism rose above the contentions of the learned pagan philosophers in Alexandria, and in Europe above the idealism of Germany and the sensualism of England and France, it caught the imagination of the new social order of the Ohio country and its extended empire west and south into which had come so many educational philosophies, creeds, techniques, schemes, and textbooks. Eclectic meant the best in each and greater than any; it was more than the theories of the humanists, the philanthropists, the Pestalozzians, or the productive school. It fitted well into the all-superior spirit of the West, independent of sectional and sectarian control—Jeffersonian, Jacksonian. Later a school of medicine arose in Cincinnati known as the Eclectic School of Medicine and established the Eclectic Medical College.

The name McGuffey as an *icon* came somewhat slowly. The first editions were *Eclectic Readers* by W. H. McGuffey, professor at Miami University, or late professor at Miami University, or president of Cincinnati College or Ohio University, etc.; but so important was the educational role played by McGuffey in the Middle West during the nine years between 1836 and 1845, the years when the *Eclectic Series* of books was coming into use, that the name McGuffey was of greater commercial value than the slogan eclectic; and as early as the edition of 1841 the name McGuffey, though in small type, was at the top of

the title page, and in the great edition of 1857 it was slightly more prominent, and in the 1879 edition it claimed first attention as title; in the edition of 1901 the word Eclectic was deleted but it was restored in a secondary position in 1920. The actual title in the minds of those who used the Readers was *McGuffey* from 1840, and the word Eclectic never came into the consciousness of the millions who used the books since that time. They were the McGuffey Readers and McGuffey Readers only. He symbolizes to the older generation a great librarian who brought them in the days of dire literary poverty an introduction to a world of the best literature through his "Elegant Extracts in Prose and Poetry."

The fifth and most important factor in the supremacy of the McGuffey Readers was the standards of social life set up in each of the Readers. What was this moral and social culture which laid hold with such lifelong control upon the mind of the new empire: enough Puritan to fit into the religious mental mode of the descendants of the Ohio Land Company; enough Cavalier to fit into the moral and mental mode of the blue blood of Kentucky, Virginia, and North Carolina; enough economic to fit into the thrifty mental mode of the Germans and Scots.

In the dawn of pioneering west of the Appalachians, social groups occupied separate sections of the country. In traveling westward across Ohio on parallel forty, one could discover when he had passed from the puritan group to the German by listening to the pioneer call his cattle from the fields. If he called "Co boss! Co boss!" he was still in the land of Plymouth Rock, but when the call changed to "Sook cow! Sook cow!" he was in the land of sauerkraut and sausage. In time sectional borders became less distinct and the melting pot was kept a "100° social C" by every parson, priest, and squire.

During this process McGuffey was the lone voice crying in the wilderness of illiteracy; crying, "Prepare the way for a great people." The McGuffey social standards were accepted as of Sinaitic authority. This new mind of the West, tolerant, eager to be "commonized," found agreement in the sturdy, consistent moral and social principles taught by the McGuffey Readers.

A sixth factor was the extent and propriety with which McGuffey used pictures and illustrations to heighten the interest of his "Little Readers." This extraordinary feature of the Readers is treated in some detail in Chapter 7.

A seventh point in the supremacy of the McGuffey Readers is literary merit. Children's literature, when the first school readers of the Middle West were completed, was all but unknown. Aesop's fables, Mother Goose rhymes, and Maria Edgeworth's adult-child literature comprised the catalog. Hans Christian Andersen's famous fairy tales, published in 1835, did not reach America for the early school readers.

All early stories, narrative and descriptive, were taken from experiences actual or created in the new-found land. Doubtless many of the stories and descriptions in the *First* and *Second* McGuffey Readers were of McGuffey's own composition, "About the Beaver," "Edward and the Cat," "About the Peacock," "Story about the Lion," "About Oranges," were the stories he had told to his own and neighborhood children when he was holding informal classes in his home, putting into practice his new ideas of school readers. This little school was America's first practice school, now so important a feature in every teacher-training institution. This little McGuffey school was just one more private school in the village. The pioneer aristocracy sent their children,

especially the girls, to private schools or classes. The boys who had high I. Q.'s were in line for the academy, and later the university. The first public school in Oxford recorded the names of fifty-seven boys and one girl. Tradition has it that McGuffey called his little ones together by the rural siren, formed by placing the two folded hands together and creating a mouth piece of the two parallel thumbs.

McGuffey's school was not just another private school, but one of deep significance, one of method. Here was developed the method that turned aside the European systems urged upon an ignorant but eager people by pedagogic charlatans; the method which unified the systems of instruction in the public schools for a half century. As a zealot he preached his new method to the teachers of the community and exhorted all teachers in emphatic terms in the prefatory remarks of every volume to effect this eclectic system.

The style of the language of both the original and selected stories was especially interesting to children. The rapid sequence of simple ideas in narration, the essential factors in description, and the exciting appeal to imagination all exhibit McGuffey's anticipation and appreciation of the doctrine of interest and rank the readers superior to their competitors.

From the earliest edition, book by book, the literary character of the lessons was distinctly good. The great compendium of the first *Fifth Reader*, 1844, was designed as a rhetorical guide, a book of elocutionary exercises, a book designed to increase the amplitude of the emotions of stolid American youth by reading aloud with strict observance of the rules governing articulation, inflection, pitch, accent, rate, emphasis, and gesture. It was announced as a book of "Elegant Extracts in Prose and

Poetry." It gave, however, an excellent survey of the best literature of the English-speaking world. Though many of the authors quoted in the first *Fourth Reader*, 1837, were prominent contemporaries, now unknown, there appeared also many standard writers: Mrs. Sigourney, Montgomery, Addison, Irving, Edgeworth, Willis, Bryant, Young, Byron. In the first *Fifth*, 1844, there were quoted twenty-six English and thirteen American authors whose works survive. These beginnings in "Elegant Extracts in Prose and Poetry" evolved into a collection of the best literature adjudged by the ablest critics and intelligent reading public, until in the *Sixth* of 1879 one hundred and eleven of the great authors were quoted: Shakespeare, nine times; Longfellow and Scott, each four times; Bryant, Irving, Webster, and the Bible, each three times; Addison, Beecher, Dickens, Holmes, Johnson (Samuel), Thomson, Whittier, and Wilson, each two times. There were also included one or more selections from Gray, Cowper, Halleck, Drake, Macaulay, Webster, Patrick Henry, Grimke, Southey, Hook, Addison, Milton, and other literary peers. Thus the author substantiated the claim that the entire compilation is comprised of "Elegant Extracts in Prose and Poetry."

While reading aloud was a controlling objective in all the McGuffey literary selections, there is in every selection evidence of literary taste and judgment. Both William H. McGuffey and Alexander McGuffey were men who dwelt frequently near the muses and always in a literary atmosphere.

In the *Sixth Reader* of 1885, there were one hundred and eighty-six selections, one hundred and sixteen prose selections and seventy poems. The themes of these several selections were studiously distributed among the

several forms of composition: description, narration, argumentation, and exposition. McGuffey used narration most widely in such composition. Human relationships could be selected to reinforce moral and philosophic teaching more easily. Here Saracen and Crusader contended for honors. In "The Baptism" the faithful band of Scotch Covenanters were providentially spared from the persecuting army, and the army drowned in the narrow gulch by the heaven-sent cloudburst.

The lone Powontonamo, last of the Mohawks, came to a once sacred spot of his powerful tribe that he might "lie down and die beneath the oak which shadowed the grave of Sunny Eye." But alas! The havoc of the white man's ax had despoiled the sacred grounds. With wandering and troubled gaze he murmured, "The pale face may like it, but an Indian cannot die here in peace."

The following excerpts illustrate some of the lofty sentiments and eloquent English characteristic of many of the lessons:

"This day shall be to me a day of joy! I will assemble my children around me here, even down to the little stammering grandchild, and will offer thanksgiving to God; the altar shall be here before my cottage. I will garland my bald head and my trembling hand shall take the lyre, and then will we, I and my children, sing songs of praise. Then will I strew flowers over my table, and with joyful discourses partake of the bounty of the Most High." ("Grateful Old Age"—Gesner)

"Admirable as the natural world is for its sublimity and beauty, who would compare it, even for an instant, with the sublimity and beauty of the moral world? Is not the soul, with its glorious destiny, and its capacities for eternal happiness, more awful and majestic than the

boundless Pacific or the interminable Andes? Is not the mind, with its thoughts that wander through eternity, and its wealth of intellectual power, an object of more intense interest than forest, or cataract, or precipice? And the heart, so eloquent in the depth, purity, and pathos of its affections, can the richest scenery of hill and dale, can the melody of breeze, and brook, and bird, rival it in loveliness?" ("The Natural and Moral Worlds"—Grimke)

"The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal; every other affliction, to forget; but this wound, we consider it a duty to keep open. This affliction we cherish, and brood over in solitude.

"There is a voice from the tomb sweeter than song. There is a remembrance of the death to which we turn even from the charms of the living.

"Oh, the grave! the grave! It buries every error, covers every defect, extinguishes every resentment! From its peaceful bosom, spring none but fond regrets and tender recollections." ("The Grave"—Irving)

"The whole continent trembled at beholding the audacity of his designs, and the miracle of their execution. Skepticism bowed to the prodigies of his performance; romance assumed the air of history, nor was there aught too incredible for belief, or too fanciful for expectation, when the world saw a subaltern of Corsica waving his imperial flag over her most ancient capitals. All the visions of antiquity became commonplace in his contemplation: kings were his people; nations were his outposts; and he disposed of courts, and crowns, and camps, and churches, and cabinets, as if they were the titular dignitaries of the chessboard! Amid all these changes, he stood immutable as adament. It mattered little whether in the field, or in the drawing-room; with the mob, or the

levee; wearing the Jacobin bonnet, or the iron crown; banishing a Braganza, or espousing a Hapsburg; dictating peace on a raft to the czar of Russia, or contemplating defeat at the gallows of Leipsic; he was still the same military despot." ("Character of Napoleon Bonaparte"—Phillips)

"His conduct was characterized by the grandeur of the views, and the magnanimity of his spirit. Instead of ravaging the newly found countries, like many of his contemporary discoverers, who were intent only on immediate gain, he regarded them with eyes of a legislator; he sought to colonize and cultivate them, to civilize the natives, to build cities, introduce the useful arts, subject every thing to the control of law, order, and religion, and thus to found regular and prosperous empires." ("Character of Columbus"—Irving)

The structure of the early readers followed the usual organization of texts on rhetoric in their arrangements of lessons, description, narration, argumentation, etc. In the *Fifth* of 1844 McGuffey opens the text with "Description of a Storm" and follows with a due proportion of narration and argumentation. In some fifteen lessons of the *Sixth* of 1857 he introduces his readers to the great oratorical efforts of England and America: Henry's argument for the revolution, Walpole's reply to Pitt, Webster's plea for the union of the states, Burke, Haynes, Grimke, Walpole, Calhoun, John Adams are presented in their masterpieces of argumentation.

How serious to the rising schoolboy, McKinley, was Webster's magnanimity toward the sons of South Carolina: "Sir, I thank God, that, if I am gifted with little of the spirit which is said to be able to raise mortals to the skies, I have yet none as I trust, of that spirit, which

would drag angels down; if I see extraordinary capacity or virtue in any son of the South; and if, moved by local prejudice, or gangrened by state jealousy, I get up here to abate a tithe of a hair from his just character and just fame, may my tongue cleave to the roof of my mouth;" how invaluable to the prosecutor of crime before an American jury the model of the favorite English orator, William Pitt, indicting the great Walpole of public dishonesty: "I will not sit unconcerned while my liberty is invaded, nor look in silence upon public robbery. I will exert my endeavors, at whatever hazard, to repel the aggressor, and drag the thief to justice, whoever may protect him in his villainies, and whoever may partake of his plunder;" or how inspiring to the young Fourth of July orator Beecher extolling the Puritan forefathers: "Such models of morals and excellence, such apostles of civil and religious liberty, such shades of illustrious dead looking down upon their descendants constitute a censorship inferior only to the eye of God."

The poetry for children when the McGuffey Readers began was sombre, elegiac, and puritanic, yet McGuffey found enough poetry with the rhythm and content of interest to children to relieve the sorrowful tenor of other poetry used in all school texts and magazines of the day.

"Twinkle, twinkle little star
How I wonder what you are;
Up above the world so high,
Like a diamond in the sky."

* * *

"The lark is up to meet the sun
The bee is on the wing.
The ant its labor has begun
The woods with music ring."

"O, were you ne'er a school-boy,
And did you never train,
And feel that swelling of the heart
You ne'er can feel again?"

* * *

"Haste thee school-boy, haste away
For too long has been thy stay
Haste thee school-boy, haste away
While thy youth is bright and gay."

* * *

"Sleep, baby, sleep.
Thy rest shall angels keep,
While on the grass the lamb shall feed,
And never suffer want nor need.
Sleep, baby, sleep."

* * *

"Who doth pinch the traveler's toes?
Who doth wring the school-boy's nose?
Who doth make your fingers tingle?
Who doth make the sleigh-bells jingle?
Jack Frost."

* * *

"Gentle river, gentle river!
Tell us whither do you glide,
Through the green and sunny meadows,
With your sweetly murmuring tide?

"You, for many a mile, must wander,
Many a lovely prospect see;
Gentle river, gentle river!
Oh, how happy you must be!"

* * *

"Here I come, creeping, creeping, everywhere;
By the dusty road-side,
On the sunny hill-side,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping, everywhere.

"Here I come, creeping, creeping, everywhere;
You can not see me coming,
Nor hear my low sweet humming,
For in the starry night,
And the glad morning light,
I come quietly creeping, everywhere."

* * *

"How dear to my heart are the scenes of my childhood,
When fond recollection presents them to view!
The orchard, the meadow, the deep tangled wild-wood,
And every loved spot which my infancy knew;
The wide-spreading pond, and the mill that stood by it;
The bridge and the rock where the cataract fell;
The cot of my father, the dairy-house nigh it,
And e'en the rude bucket which hung in the well!
The old oaken bucket, the iron bound bucket,
The moss-covered bucket which hung in the well."

* * *

"Whither 'mid falling dew,
While glow the heavens with the last steps of day,
Far, through the rosy depths, dost thou pursue
Thy solitary way?"

In the *Fifth* and *Sixth* Readers of the 1879 edition were more than one hundred and twenty-five poems selected from the poetry of the preceding century. These poems, almost universally used, though some of them when selected were of very recent coinage, have been accepted, after a half century of critical reviews, and popular evaluation, as standard literature. Though many young readers of the McGuffey series have later become authors, literary critics, and teachers of English, all attest the literary merit of these selections.

Mention of a few favorite poems among these collections of classic poetry gives evidence of the excellence of the entire collections. Indeed, one hundred of them

might have been published in a single volume entitled *One Hundred Best Poems of the Past Century:* "Sands O'Dee," "The Corn Song," "The Festal Board," "Abou Ben Adhem," "The Death of the Flowers," "Faithless Nellie Gray," "Make Way for Liberty," "The Rising," "Break, Break, Break," "Rock Me to Sleep," "The Hermitage," "Elegy in a Country Churchyard," "Landing of the Pilgrim Fathers," "The Church Scene from Evangeline," "Song of the Shirt," "Ginevra," "Enoch Arden at the Window," "The Raven," "The Bridge," "Psalm of Life." Anyone who was conversant with the great literature of the McGuffey Readers could not be accounted ignorant.

Thus the youth in the period of an awakening culture was introduced to a wealth of standard literature, much of it immortal, so selected as to call into life the dreams, yearnings, and lofty ambitions of the young pioneer intelligentsia. Unused to encyclopedias, libraries, and heavy tomes, this compendium of "Elegant Extracts" was satisfying, inspiring, and contenting. It opened the door from the dark and silent night of ignorance into the far free day of fellowships and friendships. Here he heard the persistent voices from the "hills of Domremy," the silent communications in the frozen forests of Valley Forge, voices of irresistible urge from all the high altars of human career.

The gamut of emotions in pioneer or early urban youths was short. There were no half tones or overtones, but upon this simple scale McGuffey played with the effect of a master artist. Sorrow was a duty, neighborhood funerals were orgies of luscious tears thawed from long frozen emotions. They buried Sir John Moore with high born ceremonies. Their hearts beat high with unused dramatics as they recited,

"Slowly and sadly we laid him down,
From the field of his fame, fresh and gory."

They gathered "fresh leaves and berries" for the grave lining of Little Nell, and to the burial ground "along the crowded path they bore her now, pure as the newly fallen snow that covered it, whose day on earth had been as fleeting." They rejoiced in the unfeigned and simple life.

"Let vapid idlers loll in silk
Around their festal board.
Give me the bowl of samp and milk
By home spun beauty poured."

Hatred of greed, drunkenness, luxury, pride ran deep and continuous; love of home and country; respect for the Sabbath, law, parents, and the aged constituted the fundamental currents of emotions and attitudes, invariable and universal.

Vicariously he entered into experiences of the noblest of mankind, statesmen, poets, patriots, philanthropists, teachers, moralists, prophets, spiritual leaders. Each day revealed a new and free life. Each day his intellectual grasp and span were increased. Each day the dawn of a widening world opened word by word, poem by poem, oration by oration, essay by essay, until the whole realm of earth's worthy spirits became companion to his thoughts.

In Garland's *Son of the Middle Border*[1] we find expressed the tribute of millions:

"I wish to acknowledge my deep obligation to Professor McGuffey, whoever he may have been, for the dignity and literary grace of his selections. From the pages of his

[1] Hamlin Garland, *Son of the Middle Border*, By permission of The Macmillan Co.

readers I learned to know and love the poems of Scott, Byron, Southey, Wordsworth, and a long line of the English masters. I got my first taste of Shakespeare from the selected scenes which I read in these books.

"With terror as well as delight I rose to read *Lochiel's Warning*, *The Battle of Waterloo*, or *The Roman Captive.* Marco Bozzaris and William Tell were alike glorious to me. I soon knew not only my own reader, the fourth, but all the selections in the fifth and sixth as well. I could follow almost word for word the recitations of the older pupils and at such times I forgot my squat little body and my mop of hair, and became imaginatively a page in the train of Ivanhoe, or a bowman in the army of Richard the Lion Heart battling the Saracen in the Holy Land.

"With a high ideal of the way in which these grand selections should be read, I was scared almost voiceless when it came my turn to read them before the class. 'STRIKE FOR YOUR ALTARS AND YOUR FIRES. STRIKE FOR THE GREEN GRAVES OF YOUR SIRES—GOD AND YOUR NATIVE LAND,' always reduced me to a trembling breathlessness. The sight of the emphatic print was a call to the best that was in me and yet I could not meet the test. Excess of desire to do it just right often brought a ludicrous grasp and I often fell back into my seat in disgrace, the titter of the girls adding to my pain.

"Then there was the famous passage, 'Did ye not hear it?' and the careless answer, 'No, it was but the wind or the car rattling o'er the stony street,'—I knew exactly how those opposing emotions should be expressed but to do it after I rose to my feet was impossible. Burton was even more terrified than I. Stricken blind as well as dumb, he usually ended by helplessly staring at the words which, I conceive, had suddenly become a blur to him.

"No matter, we were taught to feel the force of these poems and to reverence the genius that produced them,

and that was worth while. Falstaff and Prince Hal, Henry and his wooing of Kate, Wolsey and his downfall, Shylock and his pound of flesh all became a part of our thinking and helped us to measure the large figures of our own literature, for Whittier, Bryant, and Longfellow also had a place in these volumes. It is probable that Professor McGuffey, being a Southern man, did not value New England writers as highly as my grandmother did, nevertheless *Thanatopsis* was there and *The Village Blacksmith*, and extracts from *The Deerslayer* and *The Pilot* gave us a notion that in Cooper we had a novelist of weight and importance, one to put beside Scott and Dickens."

Fullerton in his *That Guy McGuffey*[2] says:

"Viewed from any standpoint, the *Rhetorical Guide*, the *Fourth*, *Fifth*, and *Sixth* Readers—all of which entered into the making of the ultimate *Sixth Reader*—were remarkable literary works, and they probably exerted a greater influence consciously upon the literary tastes and unconsciously upon the morality of the United States than any other books, excepting the Bible. In my edition of the *Sixth* there are seventeen selections from the Bible, and no one could make seventeen better choices from a literary and poetical standpoint, nor seventeen that would give less cause for complaint from any creed that might oppose Bible reading in the schools."

Mark Sullivan, who has written the most equitable evaluation of the influence of elementary education in shaping civilization in *Our Times*[3] says:

". . . These books were, to the average American, the storehouse of the fables, stories, mottoes, proverbs,

[2] From Hugh S. Fullerton, *That Guy McGuffey*, Used by special permission of *The Saturday Evening Post*.

[3] From Mark Sullivan, *Our Times*, Used by special permission of Charles Scribner's Sons, Publishers.

adages, and aphorisms which constituted the largest body of ethical teaching he had, excepting the Bible, and the teaching of the Bible was overlapped by that of the Readers."

Herbert Quick in *One Man's Life*[4]:

"And somehow I was inoculated with a little of the virus of good literature. I gained no knowledge that it was anything of the sort. I got not the slightest glimpse into the world of letters as a world. Nobody ever said a word to me about that. I read nothing about it for years and years afterward. But when I did come to read the English classics, I felt as one who meets in after years a charming person with whom he has had a chance encounter on the train. I had already met the gentlemen. I could say as I opened my Shakespeare, my Milton, or my Byron, 'Why, don't you remember our meeting away back on the farm in that old book with the front cover torn off? Here's this passage in which the little prince appeals to Hubert de Burgh not to burn out his eyes with those hot irons! I haven't read it yet, but I'll just repeat it from memory. You're no stranger to me. I don't know much of you, but what I do know I know well!'"

The eighth reason for the predominance of the McGuffey Readers over their compeers was the firm that published and promoted them. Winthrop B. Smith, founder of the greatest schoolbook house of the world, came to Cincinnati in 1820, a boy eighteen years old, determined to find his fortune in the great West. He had had some experience as an employee in a book house in New Haven, Connecticut, and doubtless served in similar capacity prior to 1834, when he and William

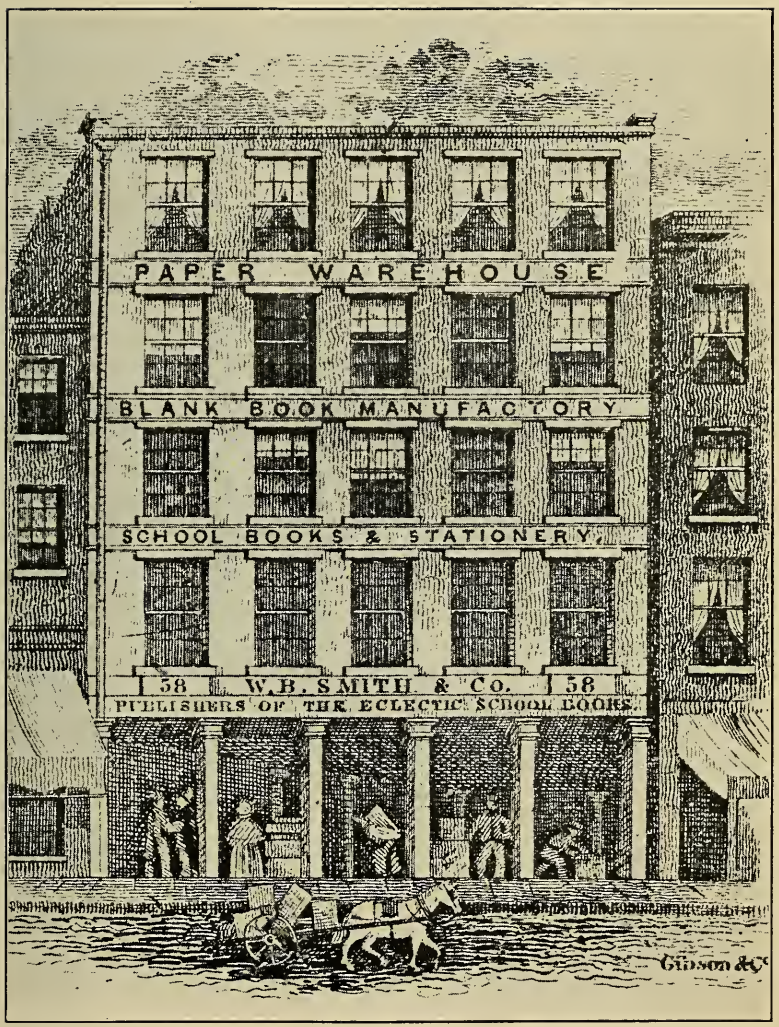
[4]From *One Man's Life*, by Herbert Quick, Copyright 1925, Used by special permission of the Publishers, The Bobbs-Merrill Company.

Truman formed a partnership. "It is highly probable that this firm became for a short time the western agent for some schoolbooks made in the East." But the spirit of Cincinnati and the new West for western-made books soon appeared clear to Mr. Smith, and the firm became a publishing house with Eclectic as its slogan.

Mr. Smith, who became sole proprietor of the house in 1843, was ingenious, adventurous, indomitable, clear-headed, and farsighted. His faith in his *Eclectic Series* for schools removed all mountains of financial discouragement and competition. He often said that he was insolvent all the time prior to 1840. November 4, 1834 he married Mary Sargent, whose brother early allied himself with Mr. Smith's enterprise and was a member of the firm for many years.

The firm survived two great disasters: the panic of 1837 and the Civil War. The Civil War almost wrecked the business of the firm in the immense section south of the Mason-Dixon Line. Financial losses caused by the Civil War were so heavy that the New York branch of the house, Clark, Austin, Maynard, and Company had to suspend business. Mr. Smith "bought in" the business and placed W. B. Thalheimer in charge. Mr. Smith did not follow the widely used plan of the copyright holder of *Webster's Elementary Speller*, that of subletting rights to many publishers. Instead he gave his major endeavors to establishing a great publishing house in Cincinnati with branch publishing interests in a few cities. In New York he allied with Clark, Austin, and Smith; in Philadelphia with Lippincott and Company; in Chicago with Cobb, Pritchard and Company.

Much of the success of the *Eclectic Series* was due to the eminent men Mr. Smith called to his staff of editors, critics, and compilers. Dr. Pinneo, graduate of Yale,



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Number 150 (later 58) Main Street, Cincinnati, where the McGuffey Readers were first published

professor of natural philosophy in Marietta College, and literary critic, was one of these distinguished men. He was the author of *Pinneo's Grammar*, among the first American successors to Murray's grammars, and predecessor to *Harvey's English Grammar*, so universally associated with the McGuffey Readers. Dr. Pinneo served as critic for the publishers of the *Eclectic Series* for nearly twenty years, compiled the *Hemans Young Ladies' Reader* for the *Eclectic Series*, and revised the McGuffey *Spelling Book* in 1846.

The *Hemans Reader*, compiled in honor of Mrs. Felicia Dorothea (Browne) Hemans, was sister to McGuffey's *Fifth Reader* by Alexander McGuffey. Both were compiled about the same time and from the same literary sources. Dr. Pinneo, the critic of the *Eclectic Series* and Alexander McGuffey, brother of William Holmes McGuffey, worked almost as co-authors upon these two great compilations of the best literature of the time.

Mrs. Hemans was popular in America at the time for her "Landing of the Pilgrim Fathers" and the sympathetic chord of most of her poetry, "a pure fount of religious and refined feeling." The *Hemans Reader* contains twenty-four poems from her pen. Though mother of five sons, her "writings are purely and distinctly feminine," most fitting for schools for young girls and "in some degree a preparation of the youthful mind and heart for the high and holy duties of active life, and give an impulse and direction to that progressive development which will never cease while the immortal part of our nature shall continue to exist."

Henry H. Vail was most responsible in perpetuating the spirit of McGuffey in the several radical changes of 1857 and 1879. The revolution in school readers made by Appleton Publishing Company in 1878 was met in

1879 by a complete revision of the McGuffey Readers under the able staff of editors: Thomas W. Harvey, grammarian; R. W. Stevenson, eminent superintendent of schools of Columbus, Ohio; Edwin C. Hewett, the brilliant president of the Illinois State Normal School; and Amanda Funnelle, professor of primary methods in the Indiana State Normal School. This work was carried on under the direction of Mr. Vail. The new edition soon restored the McGuffey supremacy.

Next to Winthrop B. Smith, the founder of the "Eclectic" book firm, Obed Jay Wilson became the most successful publisher of school textbooks in America. Obed Jay Wilson was a New Englander by birth. His education was adequate for teaching in the elementary schools, and he entered this system as a teacher immediately upon his arrival in Cincinnati in 1846. Threatened with serious injury to his eyes he resigned his position as teacher in 1851 and entered upon the career of salesman for W. B. Smith, publisher of the Eclectic schoolbooks. He soon became sales manager and developed a superior system of salesmanship for which succeeding firms publishing the *Eclectic Series* became noted.

Mr. Smith appointed him correspondent and literary referee for the company and later editor-in-chief of publications. Mr. Wilson was of scholarly tastes and fine literary appreciations, a poet himself. He and Mrs. Wilson rearranged the McGuffey materials and added prose and poetry creating the edition of 1857, six readers instead of five. Mrs. Wilson was the former Miss Amanda Landrum, an outstanding teacher in the primary grades of the Cincinnati schools. She contributed most to the first three readers. Henry and Fanny, Mary and Florence, were nephew and nieces of Mrs. Wilson as were also Willie, Katie, and Carrie in "At the Seaside."

Mr. Wilson became a member of the firm Sargent, Wilson, and Hinkle in 1863 and in 1868 became senior member of the firm Wilson, Hinkle, and Company. It was during this period of 1868–1877 that the Cincinnati textbook company became the largest textbook publishing company in America, possibly in the world. This supremacy has been maintained by the succeeding companies. To Mr. Wilson, next to Mr. Smith, the founder of the company, is due the nation-wide influence of the Cincinnati house. At the age of fifty-one, having reached a pecuniary competence, he withdrew from the firm and devoted himself to travel, study, and philanthropic work.

6

The Social Teachings of McGuffey

It is acknowledged by the testimonies of men and women of every social level and of every occupation and profession whose early education came under the influence of the McGuffey Readers that the social teachings of these books were major controls throughout a lifetime. Historians and sociologists have acknowledged the great influence of these readers in shaping the character of the civilization of the Middle West.

The long lists of men distinguished in politics, jurisprudence, invention, literature, industry, and public education who sprang from the common schools in which the McGuffey Readers were almost universally used bear evidence of the influence of the lessons of these books. A complete list of persons born west of the Allegheny Mountains between 1840 and 1885 whose names occur in *Who's Who in America* may be considered alumni of the moral and social teachings of the McGuffey Readers. Taft, Harding, McKinley, Glenn Frank, Beveridge, Borah, Henry Ford, Edison, Ade, Darrow, Garland, Zona Gale, Herbert Quick, Lorado Taft, Mark Twain, Gunsaulus, Edgar Stillman Kelley, Gene Stratton Porter, Rutherford B. Hayes, Robert LaFollette, Lew Wallace, James Whitcomb Riley serve to represent the culture and citizenship of the McGuffey land.

That all codes from Hammurabi to the National Recovery Administration, moral and economic, are discoveries of the race in its struggle toward human welfare or inventions for social control mattered not to McGuffey. With him the Ten Commandments and the teachings of Jesus are not only basic but plenary. He versifies the code of Moses and the added commandment of Jesus in his *Second Reader* of the 1857 edition:

"Thou no gods shalt have but me.
Before no idol bend the knee.
Take not the name of God in vain.
Dare not the sabbath day profane.
Give to thy parents honor due.
Take heed that thou no murder do.
Abstain from words and deeds unclean.
Steal not, for thou by God art seen.
Tell not a willful lie, nor love it.
What is thy neighbor's do not covet."

"With all thy soul love God above;
And as thyself thy neighbor love."

While the Ten Commandments and the eleven beatitudes of the Sermon on the Mount and the parables of the New Testament were fundamentals to McGuffey, the amplitude of his implications approaches the approved modern social codes. Students of ethics and thoughtful men from Washington to Lindbergh have sought to make fixed comprehensive lists on codes of social objectives or human virtues. The code of the Boy Scouts, the moral instructions in French *lycées* for boys, the prize decalogue of Hutchins, the recommendations of the Henry Frick Educational Commission, and Lindbergh's personal code are all illustrations of such endeavors. McGuffey never formulated a code, but a list of social objectives

made from his Readers would comprise a reasonable curriculum for a national educational system. It was upon such moral guidance that character and public spirit of the sons of McGuffey were established. It is these lessons which created a consciousness for right living, constant through private and public life that has made the nation grateful and a people filled with tribute.

McGuffey believed and throughout his life administered his college discipline upon the theory that the section of society having reliable social experience should direct the inexperienced into the highways of usefulness and happiness. His long list of lessons with moral purpose covers a moral code of the broadest scope. A brief study of some of the social traits in the McGuffey code, as found in his Readers, will suffice to illustrate the content of the code and the method of his social teachings.

Among the striking stories which impressed their moral truth upon the readers, none was more effective than the "Maniac," which illustrates the terrible consequences of the slightest violation of accuracy: Conrad Lang, a most trusted and scrupulous collector of revenues in the city of Berlin, created a deficit on his books by the accident of saying "once one is two." So long had been his suspense before discovery of the cause of the error and so excruciating the idea of being considered an embezzler that he became insane and was remanded to a hospital in Berlin where visitors, often moved to tears, beheld the old man, bowed and broken, walking up and down his cell repeating "once one is two." Sometimes he would pause and say, "No, once one is one"; then he would resume his doleful repetition of "once one is two."

His lessons in honesty are striking and long remembered. Honesty signified in those days property honesty

exclusively. Dishonesty was a violation of the mosaic commandment, "Thou shall not steal."

A chimney sweep cleans the chimneys in the house of a rich lady. He goes up the kitchen chimney and descends through the chimney of the lady's chamber. Reaching the chamber he finds himself alone in the presence of beautiful appointments among which is a "fine gold watch." He soliloquizes at length about taking the watch, but he resists by concluding that God would see him, and He never again would hear his evening prayers. The lady calls him the next day and rewards his honesty by adopting him into her household.

Honest George, the boy of twelve who received a new silver dollar for a New Year's present, hastened out into the village that fine winter morning, thrilled with visions of all the fine things he could buy with his bright new dollar. He found some jolly boys in a snowball war and soon lodged a hard one through the window of an adjoining house. Though tempted on every hand as he passed through the streets by the shops of toys, books, and candy, George, conscious that his dollar was mortgaged, later went to the house of the broken window to tender his dollar in payment of the damage. The man who owned the house received the dollar, but later sent this dollar with an additional one together with the story of the accident to George's father, who with much praise gave the two dollars to his honest son.

A rich farmer who was fond of hunting kept numerous kennels of hounds. These hounds traversed a neighbor's wheat field so often that he made complaint to the hunter, upon which the hunter paid the farmer's full estimate of the damage. When the wheat matured, the

traversed part of the field bore the best crop. The farmer informed the rich hunter and returned his money. So moved by the farmer's honesty was the hunter that he gave the farmer five hundred dollars which was to be given to the farmer's oldest son upon his coming of age, with a narration of how it came into his hands.

McGuffey hated a lie. His first lessons condemned the lie and the liar. Even in his *Primer* of 1837 among some "selected sentences" (a list of original moral proverbs) he says, "If you tell a lie, you will be a bad boy." Conscience was to McGuffey a God-given guide, innate in every human creature. In the minds of children, and in the unscientific mind conscience held a wide latitude of control. Ghosts, goblins, night-ravens, and devils hovered around the trundle beds of pioneer children, in whose bedchambers stygian darkness ruled the long dreary nights. Here one could cry only to the almighty God for protection. Only through deep penitence for forgiveness for the slightest violation of puritanic rules and ordinances could the child hear the angels of peace alighting on his bedpost to protect him until the return of the day. Upon such vulnerable consciences parents and teachers applied their lashes in moral training.

A boy went on horseback to do an errand. On his way home he fell in with two playmates and played two hours. He told his father on his return that he had lost his way and was thus detained. The father of the playmates visited the boy's home and remarked to the father that his sons had enjoyed the visit from the boy and asked the father to let him come again. The boy,

whose nights had been made miserable by the consciousness of a hidden sin, amidst great contrition begged forgiveness of parents and of God.

A little boy took, while his mother chanced to look in another direction, a much larger piece of cake than his mother would have allowed him, and quickly broke off the excess and hid it in his lap with his handkerchief covering it. Mr. Abbott, the author of the story, gives a picture of the guilt: "His mother has never found it out, but God saw him at the time, and do you not think that the boy has not already suffered for it? Must he not feel mean and contemptible whenever he thinks that merely to get a little bit of cake he had deceived his kind mother? If that little boy had one particle of feeling remaining in his bosom, he would feel reproached and unhappy whenever he thought of his meanness. Do you think the angels will want a liar to enter Heaven and be associated with them? No! No liar can enter the kingdom of Heaven." By such strong words were the immutable consciences of the men and women of the past three-quarters of a century established.

A loud-crowing cock was attracted by a passing fox, who addressed the cock as his "dear friend" and invited him to come down that he might admire his feathers. The cock declined, saying that his father had told him that foxes ate chickens. The fox assured him that there was no danger as all beasts and birds were now at peace. Just then the cock saw some hounds in the distance running a race, and he said to the fox, "It is a fine sight. Look! Look! They are coming this way." Whereupon the fox said he must be off. "What danger," said the cock, "in meeting a hound in times of peace?" "Yes,

but it is ten to one these vile curs have not heard it," said the fox as he scurried away. "Shame is likely to follow falsehood."

The boy, John, watching the neighborhood flock of sheep, for fun called the nearby farmers from their work by crying with all his might, "The wolf is coming! The wolf is coming!" When the wolf actually came and killed John's own loved lamb, his cries were in vain.

> "The Truth itself is not believed
> From one who often has deceived."

"How to Catch a Pony" illustrated the principle that even animals should not be deceived. Willie's pony, tied to a tree, broke loose to graze in a nearby field. Willie, after trying many plans to catch him, filled his cap with luscious grass and when Coco came up to eat it, Willie gently took hold of the bridle. An observer mocked Willie's scruples and said an empty cap would have done as well. Willie replied, "I will not cheat even my pony, and if I did, he would not come again."

Obedience, to McGuffey, was of the Mosaic type: to father and mother, teachers, prophets, and a personal God. Penalties, unavoidable, inescapable, and proportional, followed disobedience with remission only upon confession, while obedience was apotheosized and duly rewarded. "If you have disobeyed your parents, confess it."

Peter Holt, forbidden by his mother to play among the horses during her absence, climbed upon the back of an unbroken colt. The colt ran wildly about with him and finally kicked up its heels and threw Peter, much hurt, upon the ground.

Frank Brown, induced by a "bad boy" to loiter near a pond on his way to school, fell into the pond and was drowned.

James Brown became a confirmed truant through disobedience, and one fine morning his mother requested him to return from school promptly that he might visit his aunt. He disobeyed, joined some idle boys in a boat which was capsized, and James barely escaped drowning.

> "Matilda smarting with the pain
> And tingling still, and sore,
> Made many a promise to refrain
> From meddling evermore."

Casabianca, thirteen year old son of a ship commander, was requested by his father during a battle at the mouth of the Nile to remain at a post of duty until he should call him. The father was killed and the son, waiting to hear his father's release, perished in flames rather than disobey.

> "'Speak, father,' once again he cried,
> 'If I may yet be gone.'
> And—but the booming shot replied,
> And fast the flames rolled on.
>
> "Upon his brow he felt their breath,
> And in his waving hair;
> And looked from that lone post of death,
> In still, yet brave despair;"

Ralph Wick learned to do what he was told after his bitter experience of seizing the thorny stem of a forbidden white rose.

Kindness loomed large among the social traits of McGuffey. Children, the aged, the weak, the handicapped, the helpless, animals—all were subjects of

fatherly concern to him. Kindness is a later discovery by the race than honesty related to property, and truth related to evidence in temple and court; it is a trait exercised almost exclusively by the mature. However, attitudes of kindness must be established through social training and education in childhood and youth. As kindness was the cross-thread in the fabric of the teachings of Jesus—always a kind father for the wayward son, a good Samaritan for the unfortunate victim of violence no matter what his political faith, religious creed, or social stratum—so was kindness to McGuffey. He gave much painstaking thought to the training of his "little readers" in deeds of kindness. Aged and crippled beggars, crippled children, and those born into lives of poverty were made personal obligations throughout his Readers.

Personal kindness seems to be a vanishing human trait in these days. Community chests, hospitals to remove suffering from view, public and ecclesiastical institutions to care for the poor and unfortunate, and scientific knowledge all tend to transfer kindness to the impersonal emotions, emotions pale evolving into those of the strictly intellectual. To illustrate the manifold pleas for personal kindness in the McGuffey readers is our apology for the many citations.

"Jane, there is a poor old man at the door. We will give him some bread and cheese."

"Poor man! I wish he had a warm house to live in, and kind friends. We should be kind to the poor."

"See that poor man? He is lame and has no hat on. John, you will give him your old hat. John, you are kind. Poor old man! He is sad. He is in want. See how pale he is. Come in, poor man, and we will give you a bit of cake to eat and some milk."

Sam saw a boy who was riding by with his parents in a fine carriage throw some coins to a blind man begging by the roadside, but throw them into the hedge near the beggar. When the carriage was out of sight, Sam hunted out the coins for the old man.

The old market woman tells her lame son, whom she must support by selling apples in the market, how, while she was resting from her heavy market basket by the road side, two kind boys came and carried her basket to the market place and refused any pay for their kindness—even the gift of red apples which she offered them.

A one-horse wagon, carrying the family and the few possessions of a destitute family, threading its way across America to the free lands of the West is precipitated into a stream of water. The horse is drowned, and the family narrowly escapes death. The man has no money to buy another horse. Other schooners of the desert come up, and the travelers pity the destitute family, but none offer help. A rough, understanding Westerner arrives on the scene and quickly says, "Here's ten dollars, the amount of my pity. Who else will help this poor man to buy another horse?" The money was raised. The poor pioneer became a prosperous neighbor to the rough Westerner who gave the first ten dollars to aid him in distress. Needless to say they were lifelong friends.

The sick widow with great agony of soul agrees that Henry, the ten-year-old son, must beg in the streets of Philadelphia. After many buffetings he approaches a gentleman, who sees manliness in the fair countenance of the beggar lad, inquires the cause of his situation and finds that the boy's father, once a wealthy merchant, was

ruined through the failure of a friend for whom he had become bondsman. So impressed is he that later *incognito* he calls at the home of Henry and leaves a check for one hundred dollars, and provides relief and the necessary medical care for the mother. The stranger was George Washington, who became godfather to the family and secured suitable employment for the mother and children.

The faith of the widow of Zarephath is paralleled in the story of the destitute widow who shares her last herring with a beggar saying, "Even so may someone treat my long lost wandering son." Rewarded is she in the discovery that this is her son in disguise, returned to provide ample comfort and the tender care of a devoted son in her old age.

Ragged Davy, the cripple of the school, could enter none of the games on the playground and sat apart, despondent and sad in helplessness. A wise, sympathetic, and artistic teacher taught him to gather wild flowers from the banks of brooks, daisy-pied meadows, and tree-covered slopes and hollows and to arrange these into attractive bunches for sale in streets of the village until Davy replaced his rags and provided as well for poor mother and little sister.

The kind old schoolmaster of Dickens' *Old Curiosity Shop* sat beside Little Nell's bed when she had fallen into everlasting sleep and held her "small hand tightly folded on his breast for warmth. Ever and anon he pressed it to his lips; then hugged it to his breast again murmuring that it was warmer now and looked in agony to those who stood around as if imploring them to help her."

One of the most popular stories of kindness in literary vogue of fifty years ago was that of Flor Silin, the Russian peasant, by Nickolai Karamzin. He opens his story with such assurance that this is an epic:

"Let Virgil sing the praises of Augustus, genius celebrate merit, and flattery extol the talents of the great. The short and simple annals of the poor engross my pen; and while I record the history of Flor Silin's virtues, though I speak of a poor peasant, I shall describe a noble man. I ask no eloquence to assist me in the task; modest worth rejects the aid of ornament to set it off."

Great famine falls upon a remote district in the lower Volga country. The peasants are cold and starving. Flor Silin's industry, skill, and judgment had given him a bounteous crop, and opportunity to grow rich on high prices, but he calls his poor neighbors about him and addresses them as follows: "My friends, you want corn for your subsistence. God has blessed me with abundance. Assist in thrashing out a quantity; and each take what he wants for his family." The peasants near and far, amazed at his unexampled generosity, shared his crop until it was exhausted. The next year was one of plenty, but Flor Silin would not receive the urgently proffered return of his generous gifts of the previous year, saying again, "My harvest has exceeded all expectations. Heaven be thanked."

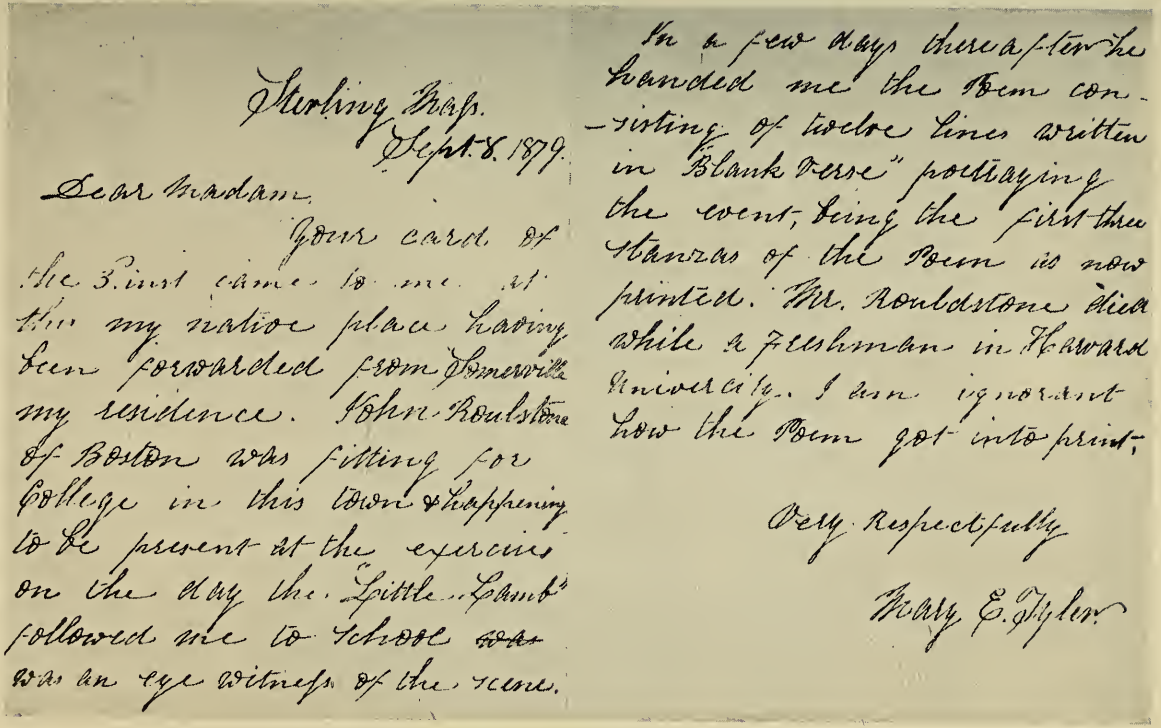
Though kindness, historically and biologically considered, flows from the strong to the weak, from the rich to the poor, from the mature to the immature, and from parents to children, McGuffey believed that out of the attitude "Honor thy Father and thy Mother" comes these necessary balances: poise, confidence, and evenness

of life that insured many days upon this land. He invented family situations in which kindness to parents was sincere and free from artificiality.

In "George's Feast," George, gathering wood in the forest some distance from home, discovers a bed of ripe wild strawberries. "What a fine dessert these will serve with my bread and butter lunch," thought George. His cap lined with green leaves, filled with the crimson berries, gave a princely look to his mossy table. As he lifted the first berry to his lips, he thought of his poor sick mother on her bed of pain. He would divide them into two parts, one-half for himself, one-half for his mother. The halves looked so small that he decided he would take them all to mother. He would eat just one. No, he had gotten the fine ones. He would take them *all* to mother. All afternoon he imagined the joy he would experience in giving her the wild berries.

The jeweler's son was pressed by elders of a Hebrew synagogue, who hurriedly wanted to buy diamonds for the priest's ephod. They offered three times the price of the stones of the required carat-size diamonds. The son refused, saying to them one hour later when he delivered in person the needed diamonds that his father had been asleep. "At his age a short hour of sleep does him a great deal of good, and for all the gold in the world I would not be wanting in respect to my father to take from him a single comfort."

Kindly attitudes toward animals other than pets were difficult to cultivate in the pioneer creed. Non-domestic animals were usually either pests or game, and when any lad returned from an exploration or hunting trip in field



Sterling Mass.
Sept. 8. 1879.

Dear Madam.

Your card of the 3. inst came to me at this my native place having been forwarded from Somerville my residence. John Roulstone of Boston was fitting for College in this town & happening to be present at the exercises on the day the "Little Lamb" followed me to School was was an eye witness of the scene.

In a few days thereafter he handed me the Poem consisting of twelve lines written in "Blank Verse" portraying the event, being the first three stanzas of the Poem as now printed. Mr. Roulstone died while a freshman in Harvard University. I am ignorant how the Poem got into print.

Very Respectfully

Mary E. Tyler

Facing page 100

A letter which establishes the authorship and the circumstances of writing "The Little Lamb"

or woods or by stream with evidence that he had killed a reptile or bird, by slingshot or blunderbuss, it was accounted to his prowess. Even domestic animals, particularly those of strangers, were not exempt from ambush or open sally.

Samuel argues with Robert, who has turned a huge turtle on his back, that such treatment is not in accord with the Golden Rule. Then Robert turns the poor turtle right side up again.

James Bland, who found a poor young bird on the cold ground, wanted, after it had been warmed and fed, to keep it and put it into a cage, but he was persuaded by his kind sister to set it free again.

A boy peddling birds in a cage was delighted when a man bought all he had for five dollars but was amazed when the man opened the door of the cage and set all the birds free.

The individualistic nature of the child makes genuine, voluntary kindness among children a difficult problem for parents and teachers. The McGuffey Readers again create social situations among children in which kind reactions are so richly compensated that children would be stimulated in kind deeds to their playmates and friends.

The poor fisherman mended his net and his faithful wife spun early and late, but their hearts were sore troubled that their only son Joe should never learn to read and write. Charles Rose, seeking his lost dog, found himself suddenly turned into a teacher. Looking into the fisherman's hut he saw little Joe making marks with a

piece of chalk. "If I could only learn to read," said Joe to Charles, "I would be the happiest boy in the world." Charles used his hour each day granted him by his father for recreation to call at the poor hut to teach Joe. When Charles' father found how his son was spending his recreation hour, he provided him with ample schoolroom materials to teach Joe, and then they were the two happiest boys in the world.

Susie Sunbeam heard the sobbing and crying just outside her gate. She ran out to discover a ragged girl, took her into her home, consoled her, and from her own wardrobe provided her with a pretty dress, shoes, and stockings.

"If I were a sunbeam,
I know where I'd go;
Into lowly hovels,
Dark with want and woe;
Till sad hearts looked upward,
I would shine and shine;
Then they'd think of heaven,
Their sweet home and mine."

A little lord lost his ball and later was humbled by the passing farmer boy who refused to obey the "little lord's" rude orders to help:

"There are few things I would not dare
For gentlemen who speak me fair,
But for rude words, I do not choose
To wet my feet or soil my shoes."

"Be kind to all you chance to meet
In field or lane or crowded street,
Anger and pride are both unwise,
Vinegar never catches flies."

Unkindness was often followed by severe penalties, as the following examples show: Two quarrelsome cocks kept the farmyard constantly in an uproar with the flop, flop of their contending wings. One day when the opponent of Chanticleer had been roundly beaten, he, with bloody head, barren neck, and half-blinded eyes, withdrew and contemplated a way of revenge. He informed a fox that he knew of a fat cock. The fox greedily accompanied the defeated cock to the farmyard where Chanticleer sat asleep upon this perch. The fox seized him by the neck and devoured him while his opponent stood by and crowed for joy. The fox said Chanticleer was very good, but that he had not yet had enough, so he seized the other cock and ate him also.

The thoughtlessly unkind boys who tied the grass over the path to trip Susan, the milkmaid, tripped a man running for the surgeon for a very sick man. Upon inquiry the frightened boys found that the messenger had so sprained his ankle that he could not proceed and that the man sick unto death was their own father.

The boy who tied a stone about a kitten's neck and threw it into the pond and who pulled legs and wings from flies is condemned as the Cruel Boy.

No simple act of kindness to animals has persisted in child literature more universally than "Mary's Lamb." Mr. Henry Ford has completed the immortality of the story by moving Mary's schoolhouse to Wayside Inn where he maintains a rural one-room school.

Thrift! Thrift! Thrift! This was the major chord of pioneer life. "A penny saved is a penny earned." Tariffs,

national safeguarding, trade preferentials were not in their almanacs of prosperity.

"He who would thrive
Must rise at five.
He who *has* thriven
May *lie* till seven."

Poor Richard's proverbs lay next to scriptural injunction and the "edge of husbandry" was the eminent recurring theme of every exchange of thoughts.

McGuffey, with his Scotch blood, was able to provide a satisfying literature for his public. For fifty years every man who learned McGuffey Reader thrift hesitated to cut strings on packages which he had received because of his memory of the experience of Ben and John at Master Sharp's archery contest.

A wise father gives an "objective test" in thrift to his two sons. He orders sent to each son a package bound with "whip cord." Ben took his package to a table and carefully untied the cord. John, although warned by Ben not to cut such good cord, pooh-poohed Ben's thrift and slashed his cord. Many events arose in which Ben's whip cord reminded him of his folly. The father presented his sons with tops without cords. Ben's cord was at hand.

A great event in archery was to occur. A great excitement prevailed among the neighborhood boys. John shot his first arrow, and it struck within one-quarter inch of the mark.

"Shoot away," said Master Sharp, leader and contestant in the match. "Only observe the rules. Three shots, your own bow and arrows, no lending, no borrowing. Shoot away!"

John seized his second arrow. "If I have any luck." He bends his bow. Snap, his cord breaks.

"There! It is all over with you," shouts Master Sharp. Ben tenders his bow to his brother. "No! No!" shouts Sharp, "no lending, no borrowing." Ben's turn. His first arrow struck just as John's first. He tries the strength of his string before venturing his second arrow. It snaps. Master Sharp claps his hands at the ill luck. Ben calmly draws from his pocket his excellent piece of whip cord.

"The everlasting whip cord," cries John. Ben's last arrow won the prize. On their way home John said to Ben, "I'll take care how I waste anything hereafter."

Lazy Ned who loved to coast on his fine new sled but could not bear to climb the hill stood and gazed while others glided by.

> "All his life he dreaded still
> The silly bug bear of up hill
> And died a dunce at last."

The "laziest school boy ever heard of," who said in class that Hartford is a flourishing "comical" city; that the Kennebec is navigable for "boots" as far as Waterville; and who spelled and defined "acephalous—without a head" as "a-c-e-ph-a-louse without a head," soon left school, a drone stung from the house by the workers. Too lazy to care for the small fortune his father left him, he went begging his bread.

Idle Jane who will not study is likened to the Epimithean grasshopper and studious Mary to the planful and ingenious ant.

"No Excellence without Labor" is as good a commencement motto for a high school class as "Labor Omnia Vincit," the favorite motto for a hundred years.

"The education, moral and intellectual, of every individual must be, chiefly, his own work. Rely upon it, that the ancients were right; both in morals and intellect, we give the final shape to our characters, and thus become, emphatically, the architects of our own fortune. How else could it happen that young men, who have had precisely the same opportunities, should be continually presenting us with such different results, and rushing to such opposite destinies?

". . . observe the mediocre plodding his slow but sure way up the hill of life, gaining steadfast footing at every step, and mounting, at length, to eminence and distinction, an ornament to his family, a blessing to his country."

". . . The best seminary of learning that can open its portals to you, can do no more than afford you the opportunity of instruction: but it must depend, at last, on yourselves, whether you will be instructed or not, or to what point you will push your instruction.

"And of this be assured, I speak from observation a certain truth: THERE IS NO EXCELLENCE WITHOUT GREAT LABOR. It is the fiat of fate, from which no power of genius can absolve you."

> "Pluck bright honor from the pale-faced moon,
> Or dive into the bottom of the deep
> . . . . . .
> And drag up drowned honor by the locks."

Hugh Idle, who would do only what was agreeable to him and who refused to learn in the school of Mr. Toil, who though a severe man had "done more good both to children and grown-up people than anybody else in the world," ran away from school. The schoolmaster disguised as a wanderer intercepted Hugh and offered to wander about with him. Everywhere they met workmen —the farmer, the carpenter, the commandant—all busy

and each resembling Mr. Toil, the schoolmaster, to whom each was a brother as Hugh was informed. After long wandering Hugh found that wherever there was enterprise of any kind, Mr. Toil, serious though cheerful and kind, was directing. At last Hugh cried, "Take me back to school." He discovered that his sympathetic companion had been Mr. Toil, the schoolmaster.

Henry Bond, son of a widow with a large family, needing a grammar was sorely troubled. His mother could not buy it. On the very morning the grammar class was to begin, the earth was covered with newly fallen snow. Sleepless Henry sprang from his bed and ran from house to house to shovel snow paths. When the teacher called the grammar class, who smiled as broadly that day as Henry Bond with a new grammar in his hand?

Idle George Jones, stammering and blundering in his class at school because he did not study, the last to be chosen in games on the playground, derided in the academy, and avoided in the college from which he was later suspended, became "a wanderer without money and without friends."

Industrious Charles Bullard, classmate to Idle George Jones and honor man in his literary society, first in the classroom, first on the playground, and first in the hearts of his teachers and companions, grew to manhood, prosperous, with a cheerful and happy home, esteemed by all who knew him.

> "With books or work or healthful play
> Let your first years be passed
> That you may give for every day
> A good account at last."

The patriotism of the new empire in the Mississippi Valley was one of resistance to oppression, freedom in the pursuit of personal enterprises, love of country, especially the country west of the Appalachians. Pride in the political and civil institutions bulked large in the total consciousness of every citizen.

Though the type of patriotism in the pioneers was almost wholly militaristic and nationalistic, the lessons chosen by McGuffey to teach patriotism were lessons of wide human sympathy. Character sketches were much used in all readers of the period, and McGuffey in his character of the Puritans, of Washington, of La Fayette portrayed the desirable patriotic traits for Americans.

"As he (Washington) was free from envy, so he had the good fortune to escape the envy of others, by standing on an elevation which none could hope to attain. If he had one passion more powerful than another, it was love of his country. The purity and ardor of his patriotism were commensurate with the greatness of its object. Love of country in him was invested with the sacred obligation of a duty; and from the faithful discharge of this duty he never swerved for a moment, either in thought or deed, through the whole period of his eventful career.

"First in war, first in peace, and first in the hearts of his countrymen, he was second to none in humble and endearing scenes of private life. Pious, just, humane, temperate, sincere, uniform, dignified, and commanding, his example was edifying to all around him, as were the effects of that example lasting.

"To his equals, he was condescending; to his inferiors, kind; and to the dear object of his affections, exemplarily tender. Correct throughout, vice shuddered in his presence, and virtue always felt his fostering hand; the purity of his private character gave effulgence to his public virtues."

The readers introduced the adolescent and older young men (high schools came tardily to the rural sections) to public struggles of other lands. In every school ambitious young men read in due elocutionary forms the last orders of Marco Bozzaris to his three hundred Greek "suliote" soldiers as they charged against the invading Turk at midnight.

> "Strike! till the last armed foe expires;
> Strike! for your altars and your fires!
> Strike! for the green graves of your sires;
> God, and your native land!"

It was supposed generally by pupils and teachers that the Roman Rienzi had a just cause, and so as the pupils read his fiery eloquence their patriotic emotions for freedom arose to point of ignition:

"We are slaves, base ignoble slaves; slaves to a horde of tyrants. Rouse, ye Romans! rouse, ye slaves! Have ye brave sons? Look in the next fierce brawl to see them die. Have ye fair daughters? Look to see them torn from your arms, disdained, dishonored. Hear me ye walls. Once again I swear the eternal city shall be free."

Arnold Winkleried gathering the pointed spears of ten Austrian soldiers made a gap in the impregnable phalanx of the invading foe through which "the hovering band" of Swiss braves rushed to victory:

> "'Make way for Liberty!' he cried:
> Then ran, with arms extended wide,
> As if his dearest friend to clasp;
> Ten spears he swept within his grasp:
> 'Make way for Liberty!' he cried,
> Their keen points met from side to side;
> He bowed among them like a tree,
> And thus made way for Liberty."

When the edge of hate of mother country had become somewhat dulled by time, the readers entered with due sympathy into the spirit of Henry the Fifth to his troops, though it was wholly vicarious patriotism.

"Once more into the breach, dear friends, once more;
Or close the wall up with our English dead.
In peace there's nothing so becomes a man
As modest stillness and humility:
But when the blast of war blows in our ears,
Then imitate the action of the tiger;
Now set the teeth, and stretch the nostril wide,
Hold hard the breath, and bend up every spirit
To its full height!

"And you, good yeomen,
Follow your spirit: and, upon this charge,
Cry—'God for Harry, England, and St. George!'"

The unparalleled eloquence of Patrick Henry for the independence of the colonies:

". . . Gentlemen may cry peace, peace; but there is no peace. The war is actually begun. The next gale that sweeps from the north, will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death."

or John Adams for the Declaration of Independence:

"Sink or swim, live or die, survive or perish, I give my hand and my heart to this vote. It is my living sentiment and by the blessing of God it shall be my dying sentiment, independence *now* and *independence* forever."

or Webster on the perpetuity of the union of the states:

"Everywhere, spread all over in characters of living light, blazing on all its ample folds as they float over sea and over the land and in every wind under the whole heavens, that sentiment dear to every true American heart—Liberty and Union, now and forever, one and inseparable!"

In a cynical age these sentiments seem foreign to the emotional life of the young men of today. The strain of economic adjustment has been so severe that all the intellectual forces have centered in the problem of physical support. But to create confidence in an infant federation of inchoate political states to take its first steps of nationhood, or to boldly declare its entire independence from its mother country, or to preserve the union of these sometimes discordant sister states, the hearts of great historic human figures burned with unlimited and unquenchable flame.

Patriotic minister Muhlenburg of Woodstock, Virginia, who in 1775 came to his pulpit in ministerial robe, in the midst of his fiery patriotic sermon precipitated his congregation almost into a mêlée by casting aside his pulpit mantle and exposing his military uniform, complete in all a warrior's guise. The church door opened and revealed the pastor's company of revolutionary soldiers already organized while he made his bold challenge:

" 'Who dares'—this was the patriot's cry,
As striding from the desk he came—
'Come out with me, in Freedom's name,
For her to live, for her to die?'
A hundred hands flung up reply,
A hundred voices answered 'I!'

While overhead with wild increase,
Forgetting its ancient toll of peace,
The great bell swung as ne'er before:
It seemed as it would never cease;
And every word its ardor flung
From off its jubilant iron tongue
Was, 'War! War! War!' "

As one reviews the nearly twelve hundred lessons of the McGuffey Readers he realizes the wide scope of social teaching, covering almost the whole realm of human behavior: the humor of the "Duke of New Castle," perseverance of "Try, Try, Again," faith in "The Righteous Never Forsaken," piety in the "Barber of Bath," punctuality in "Behind Time," justice in the "Just Judge," poise in "Roger Serman," temperance in the "Venomous Worm," reverence in the "Goodness of God," courage in "True Courage," magnanimity in "The Noblest Revenge," gratitude in "The Grateful Indian."

It is believed by many that a return to this epoch-making series of readers in the public schools would assure a more dependable social life in the United States; that if these lessons that once established a virile, law-abiding, and devout citizenry were again taught in the schools, the social evils of our day would be corrected. Whether such a contention is valid may be disputed, but unless the youth of America is grounded in moral truths so cogently taught in the McGuffey series; unless the traits of character which these lessons established in the alumni of this great course of moral instruction; unless resistance to the deteriorating forces of society be raised to a power greater than the strength of the organized forces of crime, immorality, and disrespect for law and order, America may not expect to be exempt from the decadence which befell the great dynasties of history.

7

The Lure of Pictures

Doubtless it is a bit of exaggeration to state that McGuffey possessed the prophetic vision to see that the modern child would be permitted daily to look through lantern slides and moving pictures upon all the wonders of the world: gigantic mountains with snowcapped peaks, the very poles of the earth with their vast stretches of ice and snow; seas and bays covered with traffic ships; caravans of the desert and winged ships filling the sky; caves of rarest gems and mines of trillions of tons of the black diamond. That he should look upon every possible behavior of men and beasts: all the animals of faraway Africa in their lairs, in pursuit of prey, in their games and "antics"; the movements in the life cycle of the minutest insect as well as the most gigantic animal life; the quirking, squirming, wriggling millions of bacteria in a drop of water and even all mysterious evolution of "how life begins in plant and animal." However, as pioneer in reader making, McGuffey saw the value of pictures for children and was first to use these appeals copiously to interest his little readers.

Pictures other than those from ecclesiastic and puritanic literature were scarce, and yet McGuffey chose only those adapted to the interest of childhood. In a first reader, peer to McGuffey's *First Reader*, the opening picture represented boys learning from the goddess of

wisdom, who sits by the columns of the temple and points to the Acropolis with this injunction falling from her immortal lips: "Rise youth, exalt thyself and me."

In another elementary speller of the same period the central picture represents children learning their alphabet from a tablet of parchment, as their bearded Greek philosopher points to the letters assuring them that:

> "'Tis thus the youth from lisping A B C
> May gain at length the Master's high degree."

McGuffey introduces the children to his books through pictures of children alone learning from blocks or pictures or books, without the presence of somber dame or bearded master. Always these children pursue the learning of their own choosing under the shade of trees near their simple homes, often surrounded with pets and toys. Girls teach their dolls the alphabet and boys teach their friends to cipher, in unconscious anticipation of the Montessori method and the socialized recitation.

In the one hundred and fifty-three pictures of the McGuffey First Reader, one hundred and two are of animal life, many of toys, few of other inanimate objects, and of these only articles of interest in games and play. In this same text occur the pictures of twenty-one dogs. McGuffey possibly never had a dog. At least the mention of one in the family never occurs in any correspondence with his children available to the author, yet the number of pictures of dogs far exceeds that of any other form of illustration.

McGuffey never taught girls in his long career as college teacher. Thirty-eight years as classroom teacher, he taught only boys' classes. Boys and boys' interests receive major treatment in the McGuffey lessons; though through his five or six years of teaching in the common

Primer, 1867

Second Reader, 1907

JOYOUS APPROVAL OF THE ACT OF A KIND BROTHER

schools and from his two daughters, McGuffey came to have a true appreciation of girlhood. His many lessons about girls, girlhood pets, and girls' games reveal his accurate and replete sympathies for little girls. His higher readers were of greater interest to young men. In an early *First* there are fifty-six pictures of boys and thirty-eight pictures of girls. In the classic *Second* of 1838 there were thirty-three lessons about boys, seven about girls, and three about boys and girls. The boys drowned cats, played truant, idled in school, teased the girls, robbed birds' nests, clubbed the dogs; or, told the truth, showed true courage, played the soldier, the gentleman and the scholar, exhibited honesty, kindness, industry, and nobleness. The girls ate too much, read naughty books, discoursed on vanity of style, wrote letters, and played godmother to the poor. Boys' pets also predominate in the same text and throughout the subsequent editions. While a boy's interest ranges somewhat widely among animals—owls, ponies, squirrels, cats, goats, and mice—the dog is his inseparable and universal pet. The author can think of no better vehicle to illustrate the effective use made of pictures by the McGuffey Readers to give an outstanding difference between these readers and other texts of the period than the use made of pictures of dogs. Nearly two hundred dogs appear in the several editions of the McGuffey texts.

The dog has been comrade to kings, bedfellow to poets and artists, favorite in the salon of queens and princesses in courts and castles, historic mourner of departed masters as Greyfriar's Bobby and Landseer's Shepherd, the Devil in "Faust" and "Black Doggie of Newgate" in magic art, martyr to hasty judgments of masters as Greyhound Gellert of Llewellyn, Prince of Wales, or "Caliban" of Emma-Lindsay Squier. However, McGuffey's

dogs play in the special roles of sheer joy, silent companionships, listeners to love talk of children and the adult devotee, and helpers to those in distress. Of all that gives one pain in contacts with men and dogs one finds nothing in the McGuffey's dogs. Here there is no death, no cruel fight to the finish, no hydrophobia with its horrors, no bloodhounds in pursuit of refugees, nor did he in the hunt bring home his prey.

We know our simple classification does not follow those of kennels, clubs, dog fans, or judges of the dog-show bench. McGuffey's Readers did not endeavor to include the fifty-one varieties of dogs listed in "Americana," nor Terhune's groups, but just such dogs of *canis familiaris* as would make trenchant his famous lessons for children.

As the dog is man's most trusted animal friend, so is the dog the boy's dearest animal companion:

"Often we go out together
For a ramble far and wide—
  Catch the breezes
  Fresh and strong
  Down the mountain
  Swept along—
For we never mind the weather
When we two are side by side.

"But my friend is sometimes quiet,
And I've caught his clear brown eye
  Gazing at me,
  Mute, appealing—
  Telling something,
  Yet concealing,
Yes, he'd like to talk! Well, try it—
'Bow, wow, wow,' and that's his cry!"

Anonymous

Second Reader, 1879

If James White takes a walk, Sport and Dodger are always with him; if Willie throws stones in the water to watch the ever-widening circles, Bounce is watching nearby lest Willie should fall into the stream; if John fished in the nearby pond, Watch lay on the log close to him; if Ray flew his kite, his dog watched the rising toy with evident delight.

First Reader, 1879

Possibly no poem illustrates McGuffey's dog companionship better than the following:

My Dog and I

"When living seems but little worth
And all things go awry,
I close the door, we journey forth—
My dog and I!

"For books and pen we leave behind,
But little careth he;
His one great joy in life is just
To be with me.

"He notes by just one upward glance
My mental attitude,
As on we go past laughing stream
And singing wood.

"The soft winds have a magic touch
That brings to care release,
The trees are vocal with delight,
The rivers sing of peace.

"How good it is to be alive!
Nature, the healer strong,
Has set each pulse with life athrill
And joy and song.

"Discouragement! 'Twas but a name,
And all things that annoy,
Out in the lovely world of June
Life seemeth only joy!

"And ere we reach the busy town,
Like birds my troubles fly,
We are two comrades glad of heart—
My dog and I!"

Alice J. Cleater

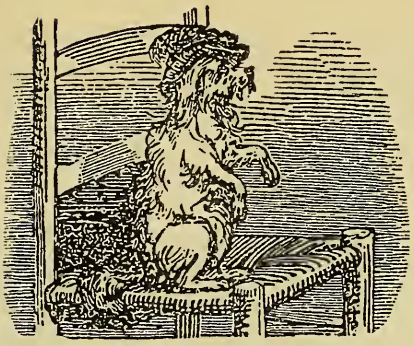
"James has a fine dog.
See him run and play.
The dog will not bite."

First Reader, 1848

"I've got a dog. The other boys
Have quantities of tools and toys,
And heaps of things that I ain't seen
(Ain't saw, I mean).
They've oars and clubs and golfin' sticks,—
I know a feller that has six,
And gee! you ought to see him drive!
But I've
Got a dog!

"I've got a dog. His name is Pete.
The other children on our street
Have lots of things that I ain't got
(I mean, have not).
I know a boy that's got a gun.
I don't see why they have such fun
Playing with things that ain't alive;
But I've
Got a dog!"[1]

[1]Reprinted by kind permission of and special arrangement with *Saint Nicholas Magazine.*



Primer, 1867

"Sister Mary, do look at Fido. He is sitting up, and has a hat on.

Shall I ask him to dine with us today?

Will you take a rib with us?

You can have a bit of pie, also."

Wait a minute, modern reader! Don't sneer him off. Mayhap he is not of the royal household. If in his veins there bubble along red corpuscles that came from long pedigreed sires or high bred bitches, they mingle with many fellow corpuscles that speak of undirected associations in pioneer days when all boasted that ancestry mattered not, with those that came through generations of miscegenation and indiscriminate loves. He may not even be a "Brown Mouse" and may have within him like Goldsmith's mad dog

> "Both mongrel, puppy, whelp and hound
> And cur of low degree."

Yet fur and nose and ears and tail bespeak an ancestry of carefully studied genetics, and he might be kindred to Landseer's "Impudence" or playfellow to King Charles's famous triad of children.

Fido (though thy name should be Fidus), no matter what thy birth, of high or low degree, thou hast amused

and delighted more American children than all the dogs that ever worked their way into picture books or magazines or movie films. More have lisped thy name, "Fido," "Slido," "Thido," "Sido," than any other name belonging to the family of canines.

First Reader, 1853

"Therefore to this dog will I
Tenderly, not scornfully,
Render praise and favor!
With my hand upon his heart
Is my benediction said
Therefore and forever."

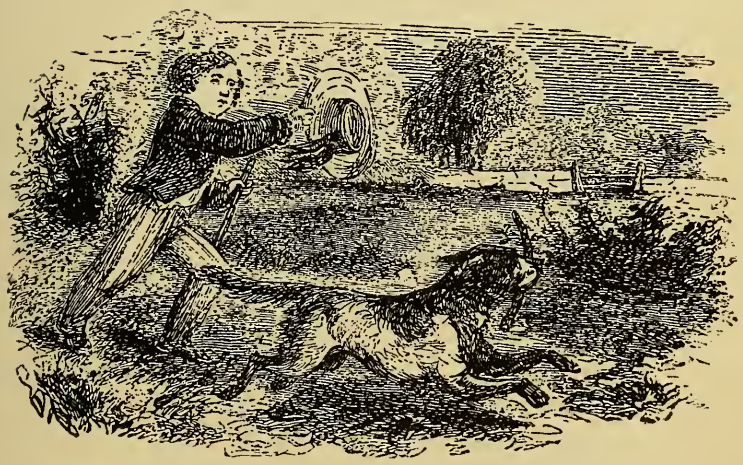
Second Reader, 1857

The Little Dog

"I like to see a little dog,
And pat him on the head;
So prettily he wags his tail,
Whenever he is fed.

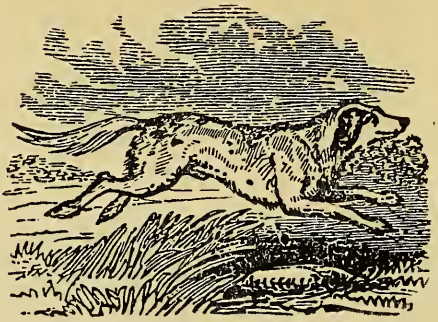
"Some little dogs are very good,
And very useful too;
And do you know that they will mind
What they are bid to do?

"Then I will never beat my dog,
And never give him pain;
Poor fellow! I will give him food,
And he will love me then."



Third Reader, 1857

Ecstasy of motion is exhibited in many of McGuffey's chosen dogs. Joy of racing fills their days, and the deeper satisfaction of "baying the moon" often fills their nights.



Primer, 1847

Rover

"In summer, at the close of day,
When sunset shades had come,
George with his Rover, went to find
The cows, and drive them home.

"And oft, at night, when Georgy came,
Quite weary with his race,
The cows would be among the oaks
In a far distant place.

"Then he would wait, and Rover call:
Away would Rover go,
And leave his master at the gate,
With nothing there to do.

"And quickly he would find the cows,
And make them walk before,
Nor let them stop till they were safe,
Beside the cottage door.

"And many other useful things,
Would faithful Rover do,
No wonder George was kind to him,
And always loved him so."

McGuffey recognized the wide role a dog plays as a listener. All children's pets must "now listen." Chummy talks to pet dogs are universal. The boy who has never had a dog to which he could confide his secret wishes, address his boyish philosophies, and give his commands has a wide gap in his education. The McGuffey Readers give many illustrations of the dog "listener-in."

"Now listen, Ruthie, do you hear?
You must not snarl and fight;
Don't go with ugly boy-dogs
That howl and bark at night.
Now keep your little paws all clean,
Don't track up mamma's stairs.
Before you go to sleep at night
Be sure you say your prayers.
Don't chew up grandma's shoes
Nor dig her flower bed.
Say yes ma'am, thank you, sir;
Keep your manners in your head.
Remember your Creator dear
He sees you night and day,
And knows before you ever bark
Just what you think and say.
Be true to your relations dear,
And make your life their life;
And if you're good some rich Boaz
Might want you for his wife."

Second Reader, 1848

Grandfather's Story

"Come and sit on my knee, Jane, and grandfather will tell you a story.

"One bright summer's day, I was in a garden in a city, with a friend, and we rested beneath a fig-tree. The broad leaves were green and fresh. We looked up at the ripe, purple figs, and what do you think came down through the branches of the fig-tree over our heads?"

"Oh! a bird, grandfather, a bird," said little Jane, clapping her hands.

"No, not a bird, it was a fish; a trout, my little girl."

"A fish, grandfather, a trout came through the branches of a tree in the city? You must be in fun."

"No, Jane, I tell you the truth. My friend and I were surprised enough to see a fish falling from a fig-tree, but we ran from under the tree, and saw a bird, called a fish-hawk, flying, and an eagle after him.

"The hawk had caught the fish, and was carrying it home to his nest when the eagle saw it and wanted it. They fought for it; the fish was dropped, and they both lost it. So much for quarreling."

Two Barks

"We hadn't ought ter 'a' done it, Rover;
I s'pose we'll ketch it now, for fair.
They said, 'Come home when school is over,
An' not go playin' anywhere.'

"But it looked so shady down the river,
With the willows hangin' half-way 'cross,
That I stopped to watch the ripples quiver,
An' then I gave a stone a toss.

"You started first down through the pasture,
An' I was 'fraid 'twa'n't right ter go;
But you said, 'Wow, wow!' when I ast yer—
Two barks means 'yes,' an' one means 'no.'

"An' now we'll get a reg'lar trimmin',
An' have to tote a' old milk-pail;
We'll ketch it, too, for goin' in swimmin'.
If yer know what I'm sayin', wag your tail.

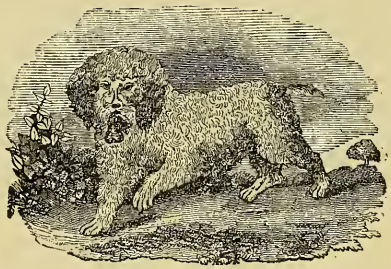
"Yer do? Good doggie! Don't worry!
I'll take your lickin' an' take mine, too,
When yer se'm comin', you scoot 'n a hurry;
If I stay, they won't go chasin' you.

"On'y next time you remember, Rover,
When I ask whether we'd ought ter go
A-swimmin' after school is over,
Two barks means *yes*, an' one means *no*."

Frank Le Seul

Dogs as helpers and rescuers were dearest to McGuffey's heart. To serve and save were meat and drink to this devoted Presbyterian whose lofty Scotch ideals of character and discipline were exceeded only by the beauty of his Irish generosity. His dogs must engage in

acts of service and make haste to rescue their friends from perilous situations. Travelers lost in snow storms must be carried to refuges of shelter; children must be warned of the presence of venomous snakes; and drowning boy pals must not be allowed to sink beneath the surface of the water for the third time. He must be guardian to the helpless, sleepless sentinel of the household, and message bearer in time of need.



Third Reader, 1843

"'Cross-eyed' Frisk and 'Feather-tailed'
Were names by which we often hailed
This woolly little fellow;
But when we'd read his story through,
His faithful acts to Harry knew,
We never called him 'yellow.'"

No McGuffey pupil can ever forget Faithful Frisk.

It was Pear Picking Day. The old pear tree was laden. Harry and Anne had a holiday from school. Cousins were coming for the annual family event. The big party was to be held in the afternoon and Harry was to be one of the high climbers, but his conduct in the morning was so inordinately "off," teasing and buffeting Frisk, holding his breakfast at an unreachable distance and commanding him to "Beg, Frisk, beg!" cutting the curls from Annie's doll, and finally breaking grandma's spectacles, that he was sent to bed for the entire day.

"Poor Harry! there he lay, rolling and kicking, while Jane, and William, and Annie were busy about the fine, mellow Windsor pears. William was up in the tree gathering and shaking; Annie and Jane catching them in their aprons, and picking them up from the ground; now piling them in baskets, and now eating the nicest and ripest; while Frisk was barking gayly among them, as if he were catching Windsor pears, too!

"He wondered if Annie would not be so good-natured as to bring him a pear. All of a sudden, he heard a little foot on the stair, pitapat, and he thought she was coming. Pitapat came the foot, nearer and nearer, and at last a small head peeped, half afraid, through the half-open door.

"But it was not Annie's head; it was Frisk's—poor Frisk, whom Harry had been teasing and tormenting all the morning, and who came into the room wagging his tail, with a great pear in his mouth; and, jumping upon the bed, he laid it in the little boy's hand."

Fourth Reader, 1866

Peter Pindar's Story

"One sad, cold night, the snow fell fast, and the wind blew loud and shrill.

"It was quite dark. Not a star was to be seen in the sky.

"These good men sent out a dog, to hunt for those who might want help.

"In an hour or two, the dog was heard coming back.

"On looking out, they saw him with a boy on his back.

"The poor child was stiff with cold. He could but just hold on to the dog's back.

"He had lain for a long time in the snow, and was too weak to walk.

"He felt something pull him by the coat, and heard the bark of a dog near him.

"He put out his hand, and felt the dog. The dog gave him one more pull.

"This gave the poor boy some hope, and he took hold of the dog.

"He drew himself out of the snow. But he could not stand nor walk.

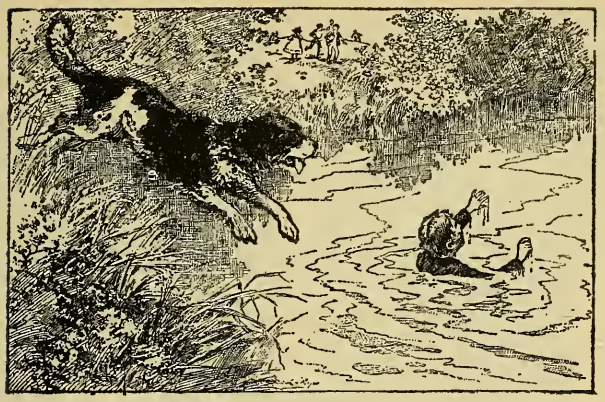
"He got on the dog's back. He put his arms round the dog's neck, and held on.

"He felt sure, that the dog did not mean to do him any harm.

"Thus he rode on the dog's back, all the way to the good men's house.

"They took care of him, till the snow was gone. Then they sent him to his home."

First Reader, 1841



Second Reader, 1901

How the Dog Saved Henry

"As the children were going to school one morning they saw some blue flowers growing on the bank of the river very near to the water. 'What kind of flowers are they?' said May. 'They do not look like violets.'

"'I think they are lilies,' said Lucy; 'but I am not sure. I wish I could get them.'

"'Oh, I will get them for you,' said little Henry. Then he climbed down the bank and tried to pick the flowers.

"He had them all in his hand when his foot slipped, and he fell into the river. The water was deep, the stream was swift and strong, and the little boy could not swim.

"All the boys and girls who saw Henry fall began to cry and scream, but they did not know how to help him in any way.

"Henry's dog heard the noise and saw his little master in the water. He ran as fast as he could and jumped into the river.

"It did not take him long to swim out in the swift stream and catch hold of Henry's coat, and so keep him from sinking. Then he drew him to the bank and lifted him out.

"By this time some of the big boys had come down to the river. They took Henry up and carried him home, and it was not long till he was as well and strong as ever.

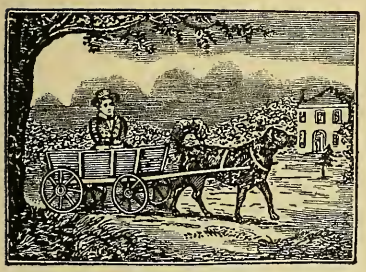
"You may be sure that Henry took good care of his dog after that. He was glad that he had been kind to him and had helped him when he had no other friend."

Second Reader, 1853

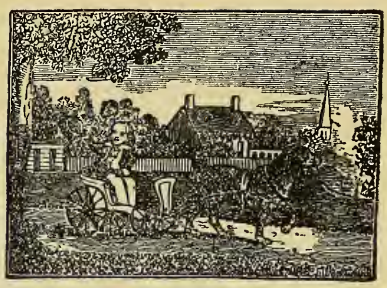
The Three Boys and the Three Cakes

"Each of three boys, Harry, Peter, and Billy, attending the same boarding school, received a cake from his mother. Harry ate his so greedily that 'Dr. Chamomile' had to come and give him much bitter medicine. Peter, called stingy Peter, ate of his what he could and locked the remainder in a box, which was soon eaten up by mice. Billy said when his cake was received, 'I have got a cake, boys, come, let us go and eat it.' When it was nearly all gone, Billy said, 'We will save the rest to eat tomorrow.'

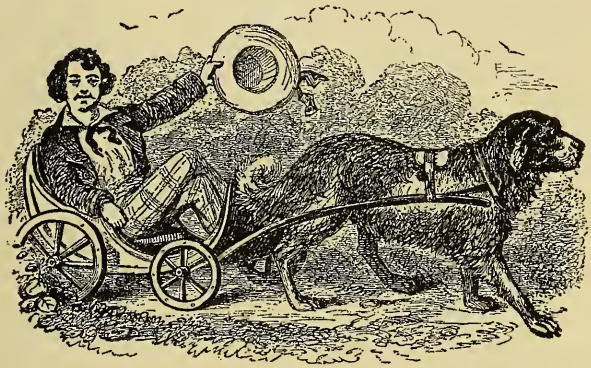
"But soon after, an old blind fiddler came into the yard; he had a little dog, tied with a string, to lead him. The dog led him under a tree, where the old man sat down. Billy saw that he looked very sad, and asked him what was the matter. The poor old man said he was very hungry, for he had had nothing to eat for a long time, and he could not work, as he was old and blind.



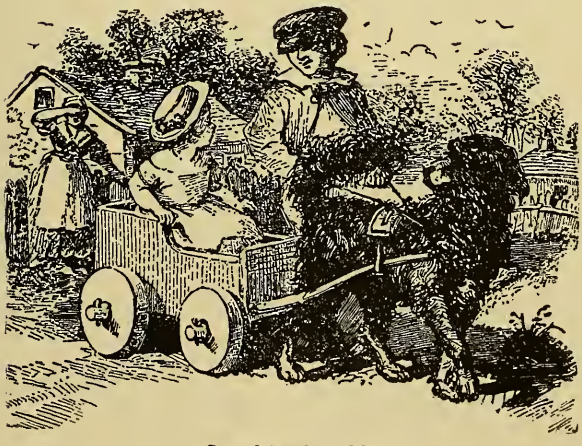
First Reader, 1841



First Reader, 1853



Second Reader, 1857



Second Reader, 1865

"Then Billy went, without saying a word, and brought the rest of the cake, and said, 'Here, old man: here is some cake for you'; and he put it into the old man's hat. The fiddler thanked him, and Billy was happier than if he had eaten ten cakes."

Second Reader, 1857

"Do you know Albert Ross? He has a large dog, and he calls him Dash.

"Dash is very black, and has a long bushy tail, which curls up over his back.

"But you will laugh when I tell you that Albert calls Dash his horse.

"He has a little wagon with four wheels, and shafts like the shafts of a gig.

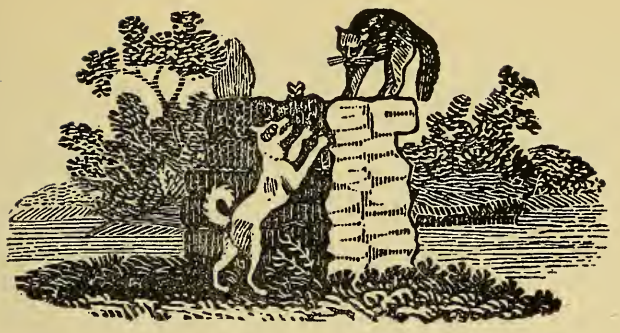
"Often have I seen Albert hitch Dash to the little wagon, and then get in.

"Albert would say, 'Jee, Dash!' and the dog would turn to the right.

"Then Albert would say, 'Haw, Dash!' and the dog would turn to the left.

"When he wanted Dash to stop, he had only to say, 'Ho!' and he would stop.

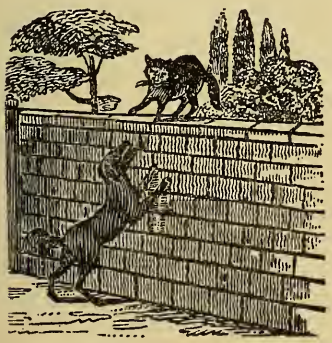
"Is not Dash a fine dog?"



First Reader, 1836

McGuffey's dogs exhibited, in the main, traits of joy, faithfulness, watchfulness, and helpfulness, but in a few instances he introduces mischievousness and even viciousness. The famous picture of the dog chasing the cat upon the wall was used in his first edition and carried along to 1879, substituting a hitching post for the wall, a fiercer looking cat but a less eager dog.

In only three instances do the McGuffey Readers show the viciousness of dogs. In the *Primer* of 1849 a dog is biting the hand of a girl (not a very pretty girl); in another instance the dog bites a pig; in another a horse. All of these biting dogs disappeared in immediately subsequent editions.



First Reader, 1841

First Reader, 1853

The Cat and the Dog

"Do you see the Cat and the Dog? We call a Cat, Puss.

"Puss has got up on the wall. The dog barks, but he cannot catch her.

"Puss has sharp claws, and sharp teeth.

"If you pull her hair or tail she will scratch or bite you.

"Give puss some milk, then she will love you. Little boys and girls should not hurt the Dog or the Cat."

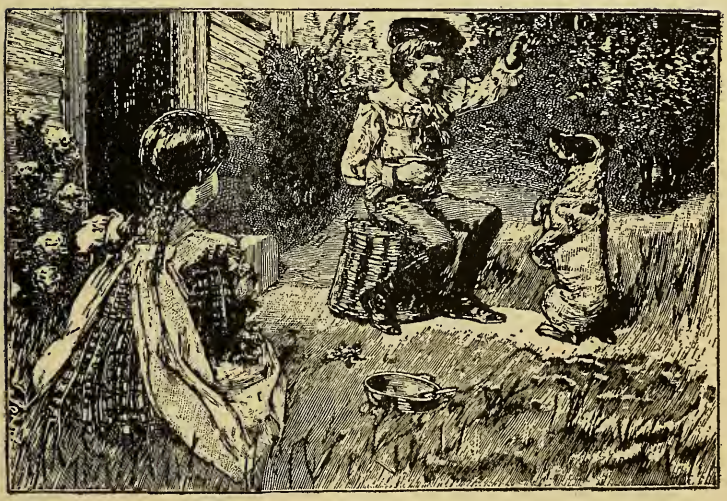
Primer, 1849

A Bit of Unconscious Humor. "A dog bit the hand of sister Ann. Why did the dog do so? Ann was sitting by him and was kind to him. I saw him go by the pen. His eye was on the pig. But the pig was not bit."

Dog tricks are almost as old as his domestication from the wolf; even as a wolf he had his unlearned tricks, offensive and defensive tricks. His learned tricks have multiplied in number and cleverness through his years of contact with man's intelligence.

In the early days in the Ohio country every schoolhouse was visited sooner or later by the "show man" with his Punch and Judy show and trick dogs, following which every dog in the school district was put through his paces.

First Reader, 1879



Fourth Reader, 1901

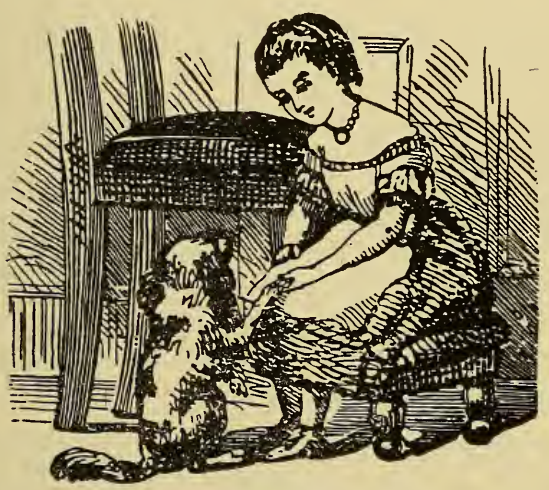
First Reader, 1853

One of the greatest thrills of a boy's life is the exercise of his power to "make his dog mind" and to teach him tricks. "One, two, three, run, Rover"; "Lie down, Watch"; "Sit up, Fido"; "Shake hands, Towser"; "Jump through, Tippie" are boys' commands universal. So with McGuffey's boys—and such experience became a

Primer, 1867

part of leadership in the long evolution of conscious mental strength of the *homo sapiens*.

"Ann bid her dog put up its red paw.
"The dog did as it was bid.
"It put up no paw but the red one."



Primer, 1867

"One day a man went to take a walk in the town, and on his way home he saw a little dog which had hurt his leg.

Second Reader, 1865

"The poor dog was so lame he could not lift his foot off the ground without great pain.

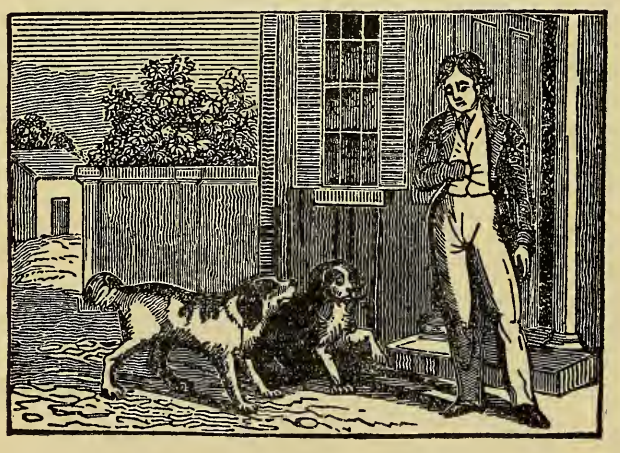
"When this kind man saw there was no one to take pity on the poor dog, he took him in his arms, and brought him home and bound up his leg. Then he fed him and made a warm place, and kept him in his house for two days.

"He then sent the dog out of his house, to his old home; for, as it was not his own dog, he had no right to keep him; but each day the dog came back for this kind man to dress his leg. And this he did till he was quite well.

"In a few weeks the dog came back once more, and with him came a dog that was lame.

"The dog that had been lame and was now well, first gave the man a look, and then he gave the lame dog a look, as much as to say:

"'You made my lame leg well, and now pray do the same for this poor dog that has come with me.'"



First Reader, 1836

Fifth Reader, 1879

"The spring that bubbled 'neath the hill,
Close by the spreading beech,
Is very low; 'twas once so high
That we could almost reach;
And kneeling down to take a drink,
Dear Tom, I started so,
To think how very much I've changed
Since forty years ago.

"Near by that spring, upon an elm,
You know, I cut your name,
Your sweetheart's just beneath it, Tom;
And you did mine the same.
Some heartless wretch has peeled the bark;
'Twas dying sure, but slow,
Just as that one whose name you cut
Died forty years ago."

8

William Holmes McGuffey as College President and Professor

At Miami (1826-1836)

While the fame of William Holmes McGuffey rests upon his peerless pioneer readers, his services as college professor and college president were none the less eminent.

His first college teaching was at Miami University. His election by the board of trustees indicates that his first teaching duties were in the ancient languages. He grew weary of teaching forms, paradigms, and inflections of Latin and Greek and longed much to occupy a chair of mental and moral philosophy. These subjects belonged to the department headed by President Bishop. The presidents in most colleges reserved the teaching of philosophy and religion for themselves. This made the approach in requesting these subjects for himself very delicate for McGuffey, and it was not without several approaches on his part that President Bishop surrendered subjects considered so vital in establishing in the students in their last days in college the ideals of life, the essential religious tenets, and a social code worthy of alumni of Miami University. That President Bishop surrendered so critical a section of the college curriculum to one of his staff, though it was a part of an expansion of the

prosperous college in 1832, testifies to the esteem and confidence in which he held this colleague in the faculty.

In this chair McGuffey's superior talents became apparent. The entire philosophy of the Christian religion, the underlying principles of human relations, of human conduct, of moral obligation were enchanting fields of exploration and themes for exposition. That he reveled in this widening horizon is showed in his lectures and his unpublished work on "Mental Philosophy."

The greatest means of leading the public mind in those days was through the power of oral speech. Almost as vital as was Cicero to the great German school of Sturm was oratory considered by Professor McGuffey. As in his readers so in his college class he directed his energies toward public speech. He met frequently with two debating societies of the college, and was usually appointed by the president of the society as critic of the debate. He met groups of boys in his classroom, the southwest room on the second floor of Harrison Hall, to drill them in debate and oratory, to prepare them for their commencement speeches, and for other public appearances. His home was used often to "hear out" and "try out" neophytes in the field of public speaking. He was ordained minister in the Presbyterian Church as is shown by the minutes of the old Oxford Presbytery: "Rev. Wm. H. McGuffey was ordained by the Presbytery of Oxford, October 8, 1830, at 11 A.M.; the Rev. Thomas preached the sermon and the Rev. R. H. Bishop delivered 'The Charge to the People'—the services of ordination were held in the Bethel Church." He preached frequently at the Sunday College Chapel—always to large audiences, and in churches near the university. In the Union Church of Darrtown, four miles distant, he preached regularly for about four years.

Mr. John W. Caldwell of the class of 1835 said of him:

"He was an orator, and had a remarkable mastery of language. He made the subjects of his department interesting to the students, conveyed his thoughts with great clearness and force, and led them to the complete mastery of the subject of study. His students will never forget him in the classroom.

"Nor will they ever forget his instruction in elocution. The students assembled in his study, in the early morning before breakfast, for exercises in elocution. Each was required in turn to declaim before him and the class. The students were thus trained in the art of speaking, and were able to face an audience in the chapel on all occasions requiring public speeches."

Mr. Charles Anderson, Governor of Kentucky, class of 1834, a favorite pupil of McGuffey's said of him as public speaker:

"As a preacher, lecturer, or orator, Dr. McGuffey's character was so simple and so uniform as to be easily described and understood. His manner as to attitudes and gestures was remarkable for its severe quietude and naturalness. Standing upon his feet firmly and erect, though not ungracefully stiff, he rarely moved from his first position or attitude. His few and slight gestures were so quiet as not to be consciously observed by the spectator. His voice was as moderate in pitch and compass as accorded with his modest gestures. His enunciation was distinct and deliberate; the words were not uttered too rapidly to be easily carried along and understood as utterances of thought—and often of the most profound and refined thought. And so entirely free was he from any vociferation, that this simple phrase—a conversational tone and rate—better expresses his elocution than any longer or

fuller list of descriptive epithets could possibly explain it. He spoke without notes, always and in appearance purely extempore.

"His diction, the purest 'English undefiled' (as Chaucer's never *was!*), was as clear and clean-cut as were the divisions of his order of argument. And argument it was, always and essentially. He never used a trope or metaphor for display. If a figure were really needed, either to make the point of his reasoning clearer to apprehension or to bind it in the memory by its association, out it came and 'there,—an end on't!'"

Professor Thornton of the University of Virginia speaks of "Old Guff's" Sunday Bible lectures:

"It was a wonderful sight, not to be paralleled in these lazy, degenerate days. When the Rotunda clock struck nine on Sunday morning, Dr. McGuffey stalked into his lecture-room and mounted the rostrum. Every seat would be filled with an attentive, silent throng of students. The talk would begin at once—simple, informal, direct, sententious. He did not appear so much to explain things difficult, obscure, dark; rather he seemed to illuminate them, and then the clouds would lift suddenly and all would seem plain, clear, shadowless, easy. We always resented the substitution of any casual visitor for our own professor.

"McGuffey had discovered a method for himself and had learned to use it with matchless skill. His method was to illustrate every abstract proposition with some concrete example. His felicity and fertility in the application of this method were quite wonderful. He was rich in pungent anecdote, apt in citation from history and literature and life, skillful in analogy. The one phrase you would hear from all his students was, 'He makes us think.'"

The McGuffey decade at Miami was a noted period for the university. The revenues were adequate for comfortable support. The college lands were rapidly leased and the income was steady and assured. By most contemporary institutions of higher learning Miami's financial support was regarded as bordering upon opulence.

McGuffey's gratuitous services as occasion speaker in many parts of the state; his prominent part in the early movements for establishment of public schools; his active participation with Professor Calvin Stowe and the Honorable Samuel Lewis in the early steps of founding a state school system in Ohio; all brought favorable notice to the university.

The student body increased rapidly; the number in the graduating class of 1836 was nearly double that of 1826. The additions to the faculty during this decade show the influence of McGuffey in assisting to secure capable professors.

One of McGuffey's staunchest friends in his stand for sterner discipline in the college was the distinguished Albert T. Bledsoe, trained at West Point, who followed McGuffey to the University of Virginia. Later Bledsoe represented the Confederacy as special envoy to England.

Eighteen years after he left Miami University as professor, McGuffey was invited to return to the university as president as is shown by the minutes of the Board of Trustees:

Oxford, Ohio
June 29, 1854

Resignation of W. C. Anderson, President, read and accepted. On motion of Mr. Crume, the Board proceeded to the election of a President and the ballots were collected and counted and it appeared that William H. McGuffey had all the votes given and was therefore declared unanimously elected.

Judge John W. Herron, president of the Board of Trustees of Miami University, again tendered McGuffey the presidency of the university, and an alternative in case he should not accept the presidency, a professorship of mental philosophy. Though his position in the University of Virginia was somewhat precarious, he declined the offer as shown in a letter to his son-in-law, Professor A. D. Hepburn, then acting president:

U. of Va., Jan. 31st, '72

My Dear Son,

It would give me the greatest pleasure to *aid* you in any enterprise you might undertake or suggest—so far as practicable.

But I *could not* perform the duties of President—onerous as you know—nor ought you to step aside for any man . . .

Your father
W. H. McGuffey

At Cincinnati College

Among McGuffey's many Cincinnati admirers and friends was Dr. Drake, Cincinnati's outstanding intellectual for many years. His restless spirit and creative genius envisaged a great urban university for his beloved city and organized Cincinnati College with faculties of medicine, law, and liberal arts after the pattern of German universities. McGuffey was elected president of the new institution in 1836.

"Mr. McGuffey entered Cincinnati College with the full knowledge that it was an experimental career; but he came with an energy, a determination and a zeal in the cause of education and the pursuit of high and noble duties which are rarely met with, and are sure to command respect in any pursuit.

"He spent three years of active life as President of Cincinnati College. He grew in popularity as an intellectual leader, measured in those days chiefly by mastery in public address."

The panic of 1837 so restricted money throughout the new country that the public spirited men in Cincinnati, upon whom the college must depend, withheld the expected contributions and benefactions, and the fifty thousand dollars of assets soon became involved in liquidating claims and debts.

"Had the college been only so far endowed as to furnish its material apparatus of books and instruments, and also pay its incidental expenses, I have no doubt it would have sustained itself and been, at this moment, the most honorable testimony to the intellectual and literary progress of the city. Such, however, was not its future. After lingering a few years, its light went out; the professors separated; and the college name attached to its walls alone attests that such an institution once existed."

During his three years in Cincinnati College McGuffey devoted much of his time to the promotion of the common schools. At this period the Institute of College Teachers was very active in the establishment of some provision for state supervision of schools. As an active member in this organization he made public addresses urging the General Assembly of Ohio to provide for a state education official. As a result of this agitation Samuel Lewis was elected State Commissioner of Common Schools, March 30, 1837, three months prior to the election of Horace Mann as Secretary of the State Board of Education for Massachusetts. McGuffey's lecture rooms were always crowded. A group of citizens eager to hear

him and unable to gain admittance to the lecture hall cut a hole in the ceiling of the hall and gathered there every Sunday to hear the eloquent divine expound the scriptures.

"*Resolved*, That the Board of Trustees of Cincinnati College accept the resignation of President McGuffey with deep regret at his retirement from an institution over which he has, for three years, presided with acknowledged ability and zeal; and, from a city in which his public efforts, as a religious and moral instructor, have been attended with so many interesting and valuable results."

Never were words more sincere than these. Here McGuffey was deeply beloved; here were his dearest friends; here he was unanimously accorded the plaudits of the distinguished citizens of the city, the Beechers, the Mansfields, the Drakes; here his intellectual genius became the central star of an entire cultural constellation. Even the failure of the college was forgotten in the admiration of the people for its president as a man valuable in stimulating an entire city to aspire to the ideals of nobler living.

At Ohio University

Ohio University was established by congressional agreement with the Ohio Company that it should reserve from its purchase in Ohio two townships for the maintenance of a university; "Not more than two complete townships to be given perpetually for the purpose of a university."

As early as June 7, 1838, the aged president, Robert G. Wilson, as a member of a committee of the Board of

Trustees of Ohio University to select a new president wrote to McGuffey: "The President of the O. U. now in the 70th year of his age has tendered his resignation to the board, which they have accepted as soon as they can procure a successor." In this letter he solicited McGuffey to allow his committee to present his name, assuring him he would be elected if he would accept at $1000. McGuffey graciously declined this tender on the ground that he should not leave Cincinnati College at that time, but later as the support of Cincinnati College became more threatened he accepted the repeated invitation and became the third President in 1839.

Minutes of the Board of Trustees,
Ohio University, Athens, Ohio
September 17, 1839

The Board proceeded to the election of President of the Ohio University when William H. McGuffey was unanimously elected—Salary $1200 per year commencing at the time he entered upon the duties of President. Moved and seconded that $300 be added to the salary of the President.

At the time of McGuffey's advent at Athens "the future of the college never seemed so bright. Two additional buildings known as the 'East Wing' and the 'West Wing' were completed in 1837 and 1839 respectively. The name of McGuffey was a household word in the western country and he drew students to him in great numbers. It was during his term that the magnificent rows of elms facing the campus were planted, which are still known as the 'McGuffey Elms.' The time for the re-appraisal of the college lands was drawing near, which would materially increase the revenue of the college. The very atmosphere seemed full of the prophecy of a

better day soon to be ushered in, when the dreams of the founders would be realized. Such was the promise when William H. McGuffey became President."

His fame as a preacher, lecturer, and orator had preceded him to the *Athenia Academia.*

The financial support of the college was in the main rents paid by farm lessees in the two townships, Athens and Alexander, 46,080 acres. Some of this land was leased at two dollars per acre and the university received six per cent upon the early evaluation. The hope of the trustees and the President was based upon the statute by the Ohio General Assembly that a revaluation should be made in 1840 and as by organization of the board of trustees the president of the University is the legal president of the board of trustees it fell upon President McGuffey to direct the revaluation. This was a duty for which he was not by nature endowed. His nature was to give and not to exact. The reappraisal of the leased lands was of major concern through the entire incumbency of President McGuffey. A letter from Reverend James Hoge, member of the Board of Trustees, indicates the attitude of the Board:

Columbus, May 8, 1841

. . . That there must and will be a revaluation of the lands sometime or other, I have not entertained a doubt for years; and it would be gratifying to me if the lessees would consider the matter calmly and consent to the increase without a conflict, and I am persuaded that will be for their own interest. If carried into the U. S. courts it is not improbable that the leases will all be declared null and void. It is safer and wiser to admit a revaluation and put the whole business on a fair and equitable basis for both parties than to go into court with this risk hanging over the lessees . . . .

But the temper of the farmers was violent; they were determined not to pay more university tax, though they were exempted from all state tax. As indicated by the letter from Henry Stanberry to President McGuffey the Supreme Court of Ohio sustained the board of trustees:

Columbus, Dec. 22, 1841

My dear Sir:

It gives me pleasure to inform you that this morning Judge Hitchcock delivered the unanimous opinion of the Court in Bank, sustaining the right of the University to enforce the revaluations provided for in the Act of 1804, and to levy the further rent equal to the State taxation. The opinion, as delivered, was short, but emphatic and conclusive.

Allow me, my dear sir, to congratulate you upon a decision so favorable to the prospects of the institution over which you so worthily preside.

I remain,
Very truly and respectfully yours,
Henry Stanberry

Faithfully and diplomatically as the president and the board of trustees proceeded with the reappraisal of the land, the opposition on the part of the lessees increased. The contumely of Shylock fell heavily upon President McGuffey. The parents of many of the students as well as McGuffey's neighbors and friends were lessees, which added much to his embarrassment, and in 1843 the legislature repealed the statute of 1805, authorizing a reappraisement at the end of 35 years. Thus a cause considered just by the highest tribunal of justice in the state was nullified by a political body. President McGuffey in his report to the board of trustees in 1842 portrayed the tragedy threatening the university in the inadequate

support of the professors, and when the General Assembly repealed the reappraisal act the president resigned. He had given himself unstintedly to the fulfillment of the fondest dreams of the friends of the university and greatly increased its name and fame.

His authority in biblical interpretation and Christian philosophy was final in the theology of Middle West churches, and young men looking to future services in the church came in great numbers to learn from the great teacher of Athens. He taught the entire theological curriculum from exegesis to homiletics. Citations from McGuffey in theological controversies among the young theologues of his day were considered final. "That's what McGuffey says and it's good enough for me." To this identical remark would the venerable McCabe, Vice-President of Ohio Wesleyan University, return again and again in conducting his predications on "Divine Nescience."

Dr. Daniel Read, who was his colleague at Ohio University, said of him: "I remember once to have heard a pupil of Sir William Hamilton say: 'Dr. McGuffey teaches Hamilton better and more easily than Sir William himself'; and he added, 'He makes Mill's *Political Economy* plainer than Mill himself made it.'"

The early growth of Ohio University was markedly slow. Only three students registered upon the opening of the university. In 1840 the number had arisen to ninety and at the end of President McGuffey's administration to one hundred and sixty-six. The four years of the McGuffey regime were years of intellectual renaissance to southeastern Ohio. The young ministers taught to their parishioners a confident theology, the young lawyers a sound logic to the courts, and the teachers a lasting inspiration for humanitarianism and public service

in their school communities. All went with enthusiasm within the academic circle.

He fulfilled at the university the best ideals of a college president: a faculty of scholars, enthusiasm among the students, faculty, and friends of the university; the high responsibility of the educated man in a great self-governing people.

While his public life was one of wide influences, his village life was beclouded by many unusual and unpleasant incidents. His daughter in her diary speaks of their life in Athens as "four unhappy years." Shortly after arriving in Athens they lost the third son, Edward Mansfield. Early, President McGuffey built a fence about the campus to protect his newly planted, now famous, elm trees. The citizens of the town became unpleasantly irate at having their pasture lands thus denied their herds. The enclosure of the campus from use as a field and the activity of the university in reappraising the leases in college lots tended to alienate President McGuffey from the residents of Athens. When the university actually proceeded to revalue the college lands all but mutiny developed over the two college townships. So unsafe did the president feel that he carried a heavy horsewhip in making journeys to the less protected sections, especially at night. Once, returning from a wedding at which he had officiated, McGuffey was attacked by some boys with a barrage of soft clay. Other indignities fell upon him from time to time.

Minutes of the Board of Trustees,
Ohio University, Athens, Ohio
November 25, 1843

The Committee to whom was referred the resignation of the Rev. William H. McGuffey, late President of the Ohio University, report for adoption the following resolutions:

Resolved, that in accepting his resignation the Board duly appreciate the importance of the services which the high talent, zeal, and energy of the late President rendered to the Institution during his administration, and regret that any circumstances should have occurred to cause a dissolution of his connection with the University, and that they reciprocate the feeling of respect and attachment expressed in said Resignation.

Resolved, that a copy of the foregoing Resolution be forwarded to him by the Secretary of the Board.

Jas. G. Worthington
D. Young
Amos Miller

At Woodward College

As soon as it was made known that President McGuffey had decided to resign his presidency at Ohio University under the circumstance of the depleted income, the board of trustees elected him to membership in the faculty of Woodward College.

Woodward was founded on the plan of the great public schools of England—Rugby, Charter House, Eton, and Winchester. Though a secondary school it took the organization, curriculum, and title of college.

Friends and former students of McGuffey joined the earnest offer of the board of trustees through letters and petitions. President Bishop of Miami University joined the friends in Cincinnati in developing a plan broad enough to interest President McGuffey. He was to be professor of languages in Woodward College and would establish a church for mechanics and laborers, with whom he had been such a favorite while president of Cincinnati College. Such plans would permit the talents of President McGuffey to be most useful in Cincinnati.

He accepted the professorship of languages in Woodward College but there is no evidence that the new municipal church was ever even initiated. For two years, 1843-1845, Woodward's faculty enjoyed the distinction of having as one of their members the "most popular lecturer and teacher in the western states," known far and wide as a man of "uncommon ability, as a thinker and scholar."

While McGuffey was at Woodward his publishers made a revision of the readers, in which McGuffey doubtless gave much assistance. During this time Alexander McGuffey, in whose home William Holmes and family lived a part of the two years, compiled the McGuffey *Fifth Reader*.

In 1845 he resigned his professorship in Woodward to accept a call to the University of Virginia.

At the University of Virginia

The University of Virginia was conceived, founded, and organized by Thomas Jefferson. On the first Board of Commissioners were Jefferson, Madison, and Monroe. The university was organized in 1819 and Thomas Jefferson became its first rector. He occupied this position until his death in 1826. The organization of the university comprised eight schools: ancient languages, modern languages, mathematics, natural philosophy, moral philosophy, chemistry, medicine, and law. At the head of each school was a professor wholly responsible for his school and independent of his colleagues.

Professor Tucker resigned from the School of Moral Philosophy in 1845 and McGuffey's friends began a canvass of the possibilities for his election to the position. The university had been accustomed to look to Oxford

and Cambridge, England, for professors and generally chose its professors from within the Episcopal church. The university was completing its twenty-first year of the full functions of a university. McGuffey was not as well known in the East as in the Middle West and South. D. Cabell, "the anatomical professor of the university" and nephew of the revered Joseph C. Cabell, co-founder of the university with Thomas Jefferson, was a candidate for the position. Under such precedents and influences it seemed quite doubtful that the westerner would have serious hearing. So it seemed to many of his friends. His friend, the Reverend Hoge of Columbus, Ohio, member of the Board of Trustees of Ohio University and temporary successor of McGuffey at Ohio University, wrote:

Columbus, June 21, 1845

. . . I do not think it probable that you will obtain the appointment in the University of Virginia. If I am not mistaken the power is chiefly in the hands of those who incline to Infidelity or Episcopacy; and they will not be very likely to give *such* an appointment to a Presbyterian, if they can find men of their own stripe who will be at all competent. . . .

But McGuffey's fame as a distinguished divine and lecturer, his qualifications in the field of moral and mental philosophy, made the board of visitors turn to him as a candidate, a deviation from its usual policy.

Dr. Drake, who was personally acquainted with some of the board of visitors and other influential friends, urged McGuffey's candidacy to the Board. After his election McGuffey was again tempted to turn aside from his career as professor to accept an urgent call from the First Presbyterian Church of Dayton, the home of his wife's family and many admiring friends. His

professional mentor, Daniel Drake, peremptorily intervened to dissuade McGuffey from any change in his course that would turn aside such a great opportunity for himself as well as his church.

Cincinnati, Monday evening
August 4, 1845

. . . Now, my dear sir, your going to Dayton instead of Virginia is out of the question, not indeed to be thought of for a moment, and, I shall, tonight, write to Dr. Haines, and tell him not to expect you, for that you are under an obligation to go to Charlottesville, seeing that you allowed your friends to make application. Your acceptance of the Dayton call, was based on the false fact, that this application to the University, had been unsuccessful; and, consequently, you are at perfect liberty to revoke it. Dr. Rives, who had a letter from his brother this evening, and Alexander and your own good lady, all take the same view of the matter that I do.

It appears to me as it does to Mrs. McGuffey, that as you are so far on the way, you had better go to Charlottesville, before you return; and, that you may not be in want of the means, I send you a check on the Oh. L. Ins. and Tr. Co. for $50, which (by endorsing it) you can negotiate with a merchant, or bank in Pittsburg.

William C. Rives, member of the Board of Visitors of the University of Virginia, who heard McGuffey deliver a sermon in Cincinnati and was so impressed that he became an ardent supporter of McGuffey's candidacy, wrote the following cordial letter:

Castle Hill, July 30th, 1845

My dear Sir,

I am most happy to inform you that Dr. McGuffey was yesterday unanimously elected by the Board of Visitors, Professor of Moral Philosophy etc. in the University of

Virginia. All the testimonials you forwarded to me on his behalf, together with your own communications, were duly received and laid before the Board. At the meeting on the 1st of July, Professor Dew, the President of William and Mary College, a gentleman of very great popularity and reputation in our state, received the nomination of the Board, but having declined it, and the meeting was crowned yesterday, when the strong impression made by the various communications before the Board of the eminent attainments and qualifications of Dr. McGuffey led to his unanimous and cordial selection. To me, the event is one of unmixed satisfaction of the highest nature, for, in addition to the lively sense I have of the superior talents and various recommendations of Dr. McGuffey for this important post, I look to his appointment as the means of multiplying and strengthening our ties with the Northwest and West, which I have long and most anxiously desired, as having, in my estimation, a vital bearing upon the destinies of Virginia. Will you be so good as to assure him and his family of my earnest wish to do whatever may be in my power to render their residence among us agreeable, as I am persuaded it will prove to him the occasion of extending his fame and usefulness, and the source of some personal advantages not unworthy of consideration.

I remain, my dear sir, with the highest respect, your friend and obedient servant,

W. C. Rives

To Daniel Drake

In the minutes of the Rector and Visitors of the University of Virginia, July 28, 1845: "Resolved, William H. McGuffey, D.D., LL.D., be appointed professor of Moral Philosophy in the University of Virginia, and that Pavilion No. 9, with the adjacent dormitories, be assigned to him."

He early took high rank in Virginia as professor of moral philosophy, as lecturer, minister, and as an ardent advocate of the principle of public schools, which at the time of McGuffey's arrival in Charlottesville was in a much discredited status. Private schools, academies, and preparatory schools held the interest of those who belonged to the landlord group. McGuffey came to the university at the full maturity of his intellectual life, confident of the truth of his religious, philosophical, and social formulae. With him there was no variableness nor even the shadow of turning in these fields of thought. His belief in a college education followed the English that "higher" education was for the select few, that a few chosen members of society must perform the egregious task of thinking for the whole. This view he held at Miami in his earliest days as college professor; he believed that culture consisted of a knowledge of the classics and philosophy, through which would be established the *mores* of the people. The physical and biological sciences were for him only fields from which to draw illustrations in the realm of philosophy. He strode with familiarity among the gods of culture as though a member of the eternal club of Parnassus.

The Honorable Marcellus Green of Jackson, Mississippi, University of Virginia, class of 1872, writes under the date of November 1, 1932:

"His salient characteristics were:

"(1) *As to form:* In the classroom, dignified, courteous, requiring courteous reciprocity, given with reverential deference. Levity was not tolerated, except, in limited degree, in himself; even, as tradition had it, to imperiling graduation for a breach; and this upon the assumed hypothesis that one who descended to the humorous while such serious subjects were under consideration

was without sufficient appreciation of their merit to graduate.

"(2) *As to manner:* Speaking from his notes, as a rule, with his head down, and marking off each topic completed, he spoke in a clear voice, modulated to express properly the serious subjects presented, and in simple, concise language, without ornamentation, except, at times, by pertinent illustration.

"(3) *As to substance:* His learning was profound; and, to the student mind, inexhaustible upon the subjects considered. Whatever theories were taught were made clear and precise by definition and limitation; and carried conviction, to such a degree, that speaking personally, while I have not reviewed the subject since 1872, his theory of Perception still abides. Rarely was there dissent, and if a student of 'superiority complex' dissented he was met with emphatic declaration of error for vacuous thought.

"(4) *As to result:* His method of teaching so accurately and clearly communicated his subjects, and in such an impressive manner as to amount to demonstration, and thereby made graduation easy."

Temple Bodley of Louisville, Kentucky, author, historian, University of Virginia, class of 1874, gives us an "inner circle" of McGuffey's latter days in the University of Virginia under date of November 9, 1932.

" . . . I entered his School of Moral Philosophy (it included metaphysics, logic, and ethics) in the fall of 1871, carrying an introduction to him from an old and favorite scholar of his at the Miami University—a cousin of my mother. I hesitated to present the letter, for the students who described him (they all called him 'Old Guff') led me to feel some awe of him. But I mustered courage and called on him, was invited into his study and, unexpectedly, met with a very gracious reception from him.

"He asked me to take a walk with him and we went part of the way up to the Observatory Mountain and back. On the way he did nearly all the talking and most entertainingly. When I parted with him at his door, he held my hand a long time and gave a most cordial invitation to call again whenever I could. I promised and meant to do it, but never did, except when he once sent for me and again, at the close of the session when I called to tell him good-by. But I saw and heard him every day in his lecture room and there he was very different from the gracious host I had found him in his home.

"He lectured in the oval east basement room of the big Rotunda, standing on a little platform about a foot high just inside the entrance door. Promptly, when it was time for all of us to be seated, he would enter, step up on the platform, arrange his books and notes before him on the pulpit-like stand and then deliberately look us all over to see that we were all seated and ready to hear. If after that a laggard came in, the doctor would say nothing, but he would look over his spectacles at him and follow him with his eyes until the offender was seated. Few of us but dreaded those accusing eyes.

"He was intensely interested in what he was teaching us, brooked no disorder, and required our close attention, and got it. How he did so has always been a marvel to me, for the subjects he lectured about were nearly always abstruse and, although his treatment of them was about as lucid as their nature permitted, our class was made up of students of widely varying capacity; and furthermore we came to his lecture room right after a mid-day dinner and the hard backless benches we sat on were very instruments of torture.

"It was then only five years after the Civil War when the South was prostrate. The University was dreadfully poor and creature comforts few. But the students cared little about that. Many of them had been young soldiers in the Confederate Army and during those five years had been

hard at work earning a living and money enough to get an education; and they were not only dead in earnest about getting it, but their example stimulated others mightily. Exceptions there were of course; but the rule was the plainest sort of living and conscientious study. Even the professors received hardly more than a living. I know of few nobler self-sacrifices than they—and particularly Doctor McGuffey, a Northern man—made there for the sorely needed higher education of the South during those years of the dreadful impoverishment of its people. I believe a main motive impelling him to stand by its leading university was his desire to help preserve the fine influences upon the South's young manhood of the University's well established and remarkably successful honor system. Under it the student was trusted by the professors as a young man of honor, incapable of cheating in an examination or lying about it. He was only required to add to his examination paper the statement 'I have neither given nor received assistance on this examination.' The trust was almost never abused and in those rare cases the offender was expelled, not by the University authorities but after trial by the students themselves.

"I never heard Doctor McGuffey more eloquent than once, when lecturing on ethics, he praised this honor system and scored the miserable spying and cheating practises prevailing during examinations in many colleges. I remember he said the system was the finest flower grown at the University.

"I was told he rarely 'plucked' one of his students on final examinations; instead, when he found one was learning little, he would send for him and advise him to quit and enter some other class. Imagine then my feelings when one day I received a note from him asking me to call at his office that afternoon. When I did so, another member of his class was leaving and asked me, 'Are you coming to catch hell too?' The Doctor received

me courteously, talked a short while about various things and then went to a tall file of papers, selected an essay on 'perception' that I had been required to write several months before and handed it to me saying, 'That's an excellent paper, sir.' Imagine my relief.

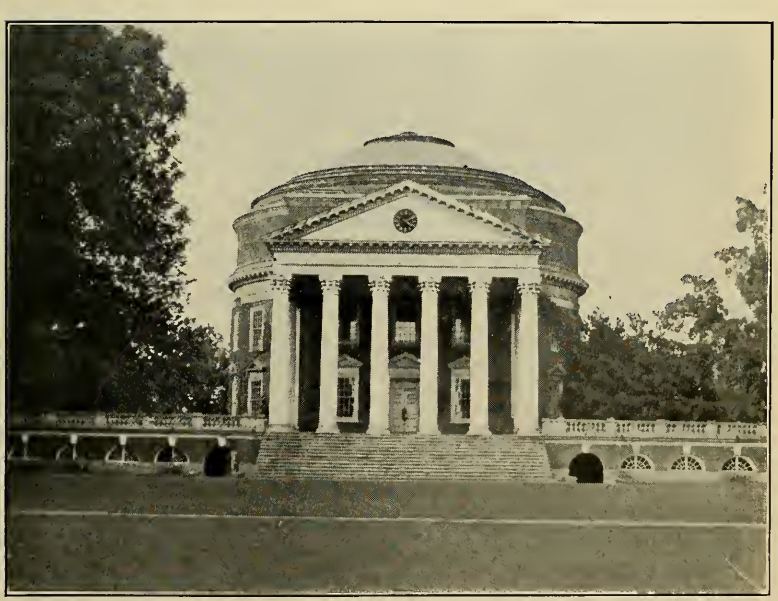
"One other incident and I will close these rambling reminiscences. One of the youngest students in his class was the late United States Senator from Mississippi, John Sharp Williams, who sat with me on the first bench. The first half hour the Doctor devoted to quizzing us on the subject of the previous day's lecture. On dark afternoons his lecture stand was always lighted by two green-shaded gas jets, set well to the front and on either side of him. I think all of his few surviving students will best remember him as he stood thus illuminated.

"One such day, early during the session, when lectures were on metaphysics, with Sir William Hamilton's work as our textbook, Williams answered a question incorrectly and I thought did not comprehend the subject of it. Doctor McGuffey patiently went all over it again, it seemed to me very lucidly, and said to him, 'Have I made it clear to you?' Williams petulantly replied, 'No, you haven't.' "

"The old Doctor flushed, looked at him for what seemed a long time, while the rest of us looked on with bated breath. Then he went over the whole subject again, making it, I thought, very plain, and gently said to Williams, 'I hope it is now clear to you.' To our amazement Williams jerked his back around toward the doctor and more petulantly than before said, 'No, it isn't.' This was too much. With red face and trembling with anger, the Doctor glared at him and said, 'It's because you are a blockhead, sir, a blockhead!'

"In his lectures Doctor McGuffey, always earnest for truth, would frequently become impassioned when controverting error; but I never saw him angered but that once.

The McGuffey elms at Ohio University



Facing page 164

Rotunda of the University of Virginia

"Every year he would give a much coveted prize to the student who would submit to him the best logical analysis of the argument contained in some book; and that year the successful competitor was none other than young John Sharp Williams! He was very far from being a blockhead . . . "

Honorable John Sharp Williams, late United States Senator from Mississippi, said of McGuffey (he had long since forgiven his old professor's outburst of calling him a blockhead):

"I 'sat at the feet of Gamaliel,' when he taught and lectured upon 'Moral and Mental Philosophy' at the University of Virginia. I have had many teachers on this side and a few on the other side of the Atlantic. Dr. McGuffey possessed the ability to transplant ideas from his own mind to the minds of others and have them grow, to a degree never possessed by any other man with whom I ever had contact as a teacher. He constantly dwelt upon the 'attention' and 'repetition' as the secrets of good 'memory.' His habit in the hour and a half which he spent daily with us in the classroom was to consume one-half hour in examining the class on the reading and lecture of the preceding day, to follow that with the lecture for the day, after prescribing the reading for the next day's recitation, then to straighten himself up (he had a slight stoop) with his hand on the desk and his back to the blackboard and have the class question him on any subject that had been gone into before. Kuno Fischer at Heidelberg always invited questions but it was sporadic when any were asked. He was next to McGuffey the clearest expounder of his ideas I have ever heard. But with McGuffey the examination of the teacher by the members of the class was daily, constant, regular, and we learned as much from it as

from his examination of us. I don't know if he wrote down his lectures. What he knew he could impart to the dullest of his very large class. He graduated nearly every man in the class, not because he was lenient in marking, but because he had taught with clarity and they had learned the course—learned it to understand it and make it their own part of the woof and web of their own thinking. He never lost his poise or his temper except when somebody answered a question in the very words of the textbook, or his own very words. He wanted no 'poll-parroting,' but answers that proved that the thought had become the thought of the student,—gone through his mind and necessarily modified somewhat in substance and mode in expression. McGuffey was a born teacher who had made himself, by the study of his own psyche and that of others, a yet greater teacher."

Philip Alexander Bruce in his *History of the University of Virginia* adds an illuminating sentence on McGuffey's career at the University of Virginia:

"The University of Virginia has always been a mirror which faithfully reflected the varied influences that had given such a salient individuality to the Southern people. And never was this fact more perceptible or more impressive, than after the end of the war, when the South was in the first unsettled stage of an involuntary peace. With the exception of Schele, Boeck, and McGuffey,—the last, one of the most stalwart and masterful figures in that entire company,—the members of its faculty were Southerners or Englishmen by birth. But Mallet and Holmes, as well as McGuffey and Schele, had been so long associated with the governing forces of Southern life that they were not to be distinguished in the smallest degree, either in sentiment or sympathy, from their colleagues of Southern nativity."

While at the University of Virginia McGuffey lectured in many parts of the state on a singular variety of subjects and occasions. In the *Life of Robert L. Dabney* is given a vivid description of his appearance before the Virginia Agricultural Association at one of its important occasions. His subject, "The Malthusian Theory of Population," made a profound impression.

His greatest extra-mural activity was that of preaching in the churches of Virginia. His wide acquaintance and his admiring students multiplied his calls to fill pulpits in many sections of the state. The servants' section of his congregation was always crowded. These Negroes sensed the kindness native to his personality. He was always engaged in some benefaction for the Negro.

He gave much of his time to the promotion of public education. Immediately upon his advent into Virginia he joined with John B. Minor in a systematic campaign for the establishment of a state school system. The founder of the Virginia state school system, the Reverend W. H. Ruffner, was associated at one time with McGuffey at the university and became understudy to the most ardent believer in education by the state. McGuffey lived to see just the beginning of such an education progress in Virginia.

Charlottesville dedicated one of its newly erected elementary school buildings to McGuffey in honor of his eminent services to the public schools of the state.

9

The After Word

At seventy-three most men feel alone in the world. Those who were schoolmates seem but a memory. Few classmates in college survive. The ranks of the friends of middle life have been so decimated that like the roll call after a deadly battle, "Few there be that answer here." Such a solitude fell upon McGuffey. Between his classroom and Pavilion number nine there was less of friendly greetings each year. He came to Charlottesville in the strength of full manhood, but he now, after twenty-eight years of active life, with the great sorrow of death four times invading his home, the heavy curse of war long drawn out in a defeated state, feels the approaching close of day. Three sons his beautiful wife had brought him; none survive, one of the deepest sorrows that can befall gifted men. His genius must shine, if it shines again, under another name. He is fast becoming the "last leaf." Though he is co-founder of two state school systems; colleague of the distinguished educators who established the College of Teachers and Western Literary Institute in Cincinnati, embryo of the National Education Association; compiler of a code of morals as vital in its effect in leading millions of strangers in a strange land out of a wilderness of a confusion of tongues and a multiplicity of conflicting religious doctrines as the code of Hammurabi with his "black head

race" or the code of Moses with the "Hebrew children"; frontiersman in the establishment of classes in methods of teaching, the initial steps in the establishment of teacher-training schools and colleges; the evening shadows are thickening, the silver cords are loosening, and the wheel is breaking at the cistern.

On the fourth of May, 1873, there are hushed lips at Pavilion number nine; silence reigns in the great Rotunda of the University of Virginia; the shadows lengthen on the green campus stretching southward from the library past Pavilion number nine. At six o'clock, when the day officially closes its doors, the great teacher audibly exclaims, "Oh that I might once more speak to my dear boys!" and calmly whispers, "But Thy will be done," and is no more.

There has been much discussion about McGuffey's equity in the great earnings of the publishers of the McGuffey Readers. Miss Catherine Beecher in her reply to the scurrilous attack on President McGuffey by eastern schoolbook makers suggests that one reason why McGuffey entered into a flat contract with Truman and Smith for $1000 was that he did not desire to become in any way embroiled in the controversies between eastern and western publishers. McGuffey did not die penniless. In some of his late correspondence with relatives he indicates that he had "laid by supply for the rainy day." His wife and her sister traveled abroad shortly after McGuffey's death. That he had provided a comfortable support for his wife, "Lura," as he affectionately called her, is sustained by ample evidence. There is good reason to believe that either the publishers of the readers or such men as Wilson among the publishers provided some of the rainy day support by voluntary donations of money and generous personal gifts to the McGuffeys.

Each Christmas a member of the firm of McGuffey's publishers, most likely one of the Hinkles connected with a packing house in Cincinnati, brought to McGuffey at Charlottesville a barrel of "choice cured hams."

McGuffey's attitude on slavery is mooted. He most probably was not an abolitionist, though among his most intimate friends were the Beechers. Calvin Stowe, husband of Harriet Beecher Stowe, author of *Uncle Tom's Cabin*, was an intimate friend, and at the Stowe home, McGuffey was a frequent guest, even while the Beecher sisters were conducting groups of refugees along the Underground Railroad, from the southern stations to safe places in Oxford, Hillsboro, Lancaster, and stations north. While he was professor at Miami, abolitionism was at tropic heat in public discussion, yet no commitment on his part is discoverable. He evidently was opposed to the injustice of slavery as his entire life would verify. He was, however, cavalier enough to enlist the warm friendship and admiration of the Southern gentleman. That he was not radical in anti-slavery beliefs is further verified by the cordiality shown him by the Virginians through his long professorship in Charlottesville. His marriage in 1851 to the daughter of a Southern gentleman further removed him from all suspicion of any radical anti-slavery sympathies. His many deeds of kindness to the Negro were never interpreted by the South as a sympathy with abolition, nor as anti-slavery sentiment. He belonged to the school of rugged individualism and knew no other economic system than that of *laissez faire*. Though in general a benevolent despot, he differed from this school of thinkers in that he believed in universal education. He never would have "thanked God" to find illiteracy in any social or political unit of the republic.

Though McGuffey loved peace, he was not a pacifist in the political sense. He hated war as he hated intemperance and false witness, as his lesson titles about war indicate: "The Horrors of War," "The Miseries of War," yet he extolled patriotism to the point of military defense, and justified force in achieving, maintaining, or retrieving liberty and freedom as illustrated in Read's *Rising*, Byron's *Marco Bozzaris*, Montgomery's *Make Way for Liberty*. He was in no sense a "conscientious objector" as the World War conscription policy defined that term. Though McGuffey's father was a noted Indian fighter and scout, McGuffey took great pains to illustrate and praise the noble traits of the red man: *Red Jacket; The Lone Indian; The Grateful Indian.*

Though he never engaged in any athletic sports (all forms of physical contests were taboo with McGuffey), so many games were provided for in his readers that Hugh Fullerton considers him co-author of American athletics.

That he was an indefatigable worker is evidenced by multitudes of witnesses. Born into the severe toil of clearing the forests for agriculture, he seemed to accept labor as a *modus vivendi*. He says, "Labor with us was first a necessity; it has long been a luxury." At Miami he was carrying four programs: teaching a full load as professor, coaching all the neophytes in oratory and public speaking, writing his McGuffey Readers for common schools, and preaching every Sabbath and lecturing widely throughout Ohio and nearby states. At Ohio University in the winter he met the faculty every morning at five o'clock in the university, read a chapter in the Hebrew Bible, and met his first class at six. At seventy he wrote his four volumes on mental philosophy in addition to carrying a full load as a professor in the University.

"I count it among the most fortunate events of my life that I enjoyed for about a year and a half the benefit of Dr. McGuffey's society and instruction. I was in a position to avail myself of the full benefit of his matured powers as an educator. I had graduated two years before at 'The Ohio University,' under Dr. Robert G. Wilson, and spent most of the intervening time teaching in a classical academy in the State of Tennessee. In the fall of 1839 I returned to Athens, where Dr. McGuffey was commencing his career as president, and I reviewed with him mental and moral science. He was then about forty and in his full vigor and prime. He required his class to lecture on the topic of the lesson, and then spent the balance of the hour in a very free discussion of the subject. He was an enthusiast in this branch, and he communicated much of his enthusiasm to his pupils. He would rouse up a young man in some way. He could not tolerate stupidity. He never seemed at a loss for a word, and would have the very word to express his exact meaning. He possessed not only one of the clearest heads, but one of the kindest hearts of any man I ever knew. He sympathized with young men who were struggling to obtain an education, and gave them all encouragement in his power. He preserved the true medium between easy familiarity and true dignity and reserve. He could be approached by any of his pupils, but they knew how far they could go safely. They loved him, and yet reverenced him as a father. I have seen him with intense interest watching the boys at play on the college green. He said he could tell a boy's character by his playing. He took an active part in all the educational movements of the day and was a warm friend of our common-school system. I think it was he who gave the name of 'People's Colleges' to these schools. And yet he said, 'Light comes from above.' We must have the higher institution of learning if we succeed with the lower."

At the time of McGuffey's death his two daughters lived in Ohio. His first wife and one son were buried in the Woodlawn Cemetery, Dayton, Ohio. His son-in-law, Dr. Hepburn, was president of Miami University. The two daughters desired to bring the body to Ohio for burial, but upon the following appeal by the faculty of the University of Virginia the body was interred in the cemetery of the University of Virginia:

"At a called meeting of the Faculty held May 5th, 1873, the following action was unanimously adopted.

"The Faculty of the University of Virginia, having heard with great concern, that it is in contemplation to convey the remains of Dr. McGuffey to another state for burial, would earnestly request the family of their lamented, revered Colleague to suffer the field of his longest and most arduous labors to be his final resting place, and while they would not lightly thwart the wishes of those who stand in so near and so tender a relation to their departed friend, they would respectfully represent that a man of merit so exalted and reputation so extended belongs in death as in life to a wider circle than that of the immediate family. An honored tomb awaits him, wherever he may be laid, but it seems to be peculiarly fitting that he should sleep here, where his living presence was most felt, and his greatest work best understood, where his example will be a perpetual power, and his loss, an unceasing sorrow, and the Faculty hope that the institution, which he did so much to adorn and to advance, may be permitted to have the honor of guarding his remains as it will always cherish and revere his memory.

James F. Harrison, M.D.
Chairman of the Faculty P.T."

W. Wertenbaker
Secretary of the Faculty

The Alexandria, Virginia, Alumni Association.

"God, the omniscient Disposer of all events, having been pleased in His inscrutable Providence to remove from our midst, by death, Wm. H. McGuffey, Professor of Moral Philosophy in the University of Virginia, we the Alumni of the Institution residing in Alexandria and vicinity, deeply sensible of the great loss our Alma Mater has sustained by the death of Prof. McGuffey, deem it appropriate to give expression to such sentiments in the following resolutions:

"First. Resolved, That in the death of Dr. W. H. McGuffey, late Professor of Moral Philosophy, the University of Virginia has sustained an almost irreparable loss, the cause of general education, one of its best friends and warmest advocates, and the Alumni of the institution, a friend whose heart was ever enlisted in their efforts to advance the prosperity of their Alma Mater.

"Second. That in his death the State loses a citizen of eminent abilities, the Faculty of the University, a most valued member, and his family, an affectionate head."

Washington College, now Washington and Lee, passed the following resolutions:

"Resolved, That this Faculty has heard with sincere grief the announcement of the death of Rev. Dr. Wm. H. McGuffey, who for so many years had filled with distinguished ability and usefulness the chair of Moral Philosophy in the University of Virginia.

"Resolved, That Dr. McGuffey's eminent services not only to the Institution of which he was a conspicuous ornament, but to the wider cause of Education and of truth, to which he had so usefully devoted a long and laborious life, are worthy of universal recognition. As a teacher and author, whose efforts were early devoted to

the improvement of elementary education, his works are known and circulated throughout the whole country, and far beyond its limits. As a professor and lecturer, his ability, skill, and usefulness were unsurpassed. As a thinker, a moralist, and a philosopher, he was distinguished for simplicity, truthfulness, and power. As a man, he was honorable and honored in all the relations of life. His death is justly to be regarded as a public loss, and especially throughout the Southern States there are many, once his pupils, to whom its announcement will bring a sense of almost personal bereavement. This Faculty—some of whose members gratefully remember him as their teacher—desire to place on record their profound sense of his high personal and professional worth and their sincere sorrow for his death.

"Resolved, That we tender to the Faculty of the University of Virginia and to the family of the deceased, the expression of our respectful sympathy in their bereavement."

At a meeting of the National Education Association held in Elmira, N. Y., on the 5th, 6th, and 7th days of August, 1873, the following resolutions were adopted:

"Resolved, 1. That in the death of William H. McGuffey, late Professor of Moral Philosophy in the University of Virginia, this Association feels that they have lost one of the greatest lights of the profession whose life was a lesson full of instruction, an example and model to American teachers.

"2. That his labors in the cause of education extending over a period of half a century, in the several offices of teacher of common schools, college professor and college president, and as author of textbooks; his almost unequaled industry; his power in the lecture room; his influence upon his pupils and community; his care for the public interests of education; his lofty devotion to duty;

his conscientious Christian character—*all these* have made him one of the noblest ornaments of our profession in this age, and entitle him to the grateful remembrance of this Association and of the teachers of America."

The faculty of the University of Virginia at their meeting, May 7, recited at length the lofty social traits of their deceased colleague and extolled his unselfish and devoted services to the University. This is tribute without reserve. The faculty resolved to wear the usual badge of mourning for thirty days.

LINES ON THE DEATH OF DR. WM. H. McGUFFEY

"Another spirit gone to rest,
Another tear of sorrow shed,
Another soul forever blest,
Another flower matured and dead;
Another cry of anguish deep.
Another gap in Life's grand ridge,
Another eyelid closed in sleep,
Another traveller o'er the bridge.
Another flower gone to those
Already on the distant shore;
But odors rising from that rose,
Will fill the air for evermore.
His spirit's fled, his body's nought,
And he is lost forever here;
But deeds in life which he has wrought,
Preserves his memory ever dear.
And time shall fail to take away
The thoughts which come like trooping bands,
And burnish like the god of day,
The parted grains of Life's few sands.
When on the ocean wavelets heave,
They leave forever ripples there;
And as the wavelet's ripples leave,
Our dead one leaves his memory here."

LEO N. LEVI

The Board of Visitors, University of Virginia:

"Resolved, That the Board of Visitors hereby express upon their record their sense of the loss which the University has sustained by the death of Professor William H. McGuffey. His long and faithful service in the chair of Moral Philosophy in the University has illustrated the character of the model Education. He possessed the rare power of stimulating the intellectual faculties of his pupils and training them to habits of original thought. His learning, zeal, industry, and skill aided in raising the standard and extending the fame of this University, while his personal qualities, his devoted piety, independence and rectitude in every relation made him an example of the highest style of manhood.

"A copy from the Minutes, Teste—JAS. D. JONES,
Secretary."

McGuffey's philosophy and social tenets were disseminated through his public utterances. Few of his addresses have been preserved, as he rarely wrote them. In an early address on "Relative Duties of Teachers and Parents" he foresees many policies of education which have become common practices today: education of the whole community; education maintained by the state; even compulsory education; character education as a major feature of the school program; parent-teacher associations as indicated in his co-operation between teachers and parents; professional training of teachers; nonsectarian instruction.

When he was past seventy McGuffey incorporated much of his philosophy of life as taught in his college classes for nearly fifty years in a work of four volumes entitled, "Mental Philosophy." (Lifelong he used this title of his course for college students.) In his preface completed May 26, 1871, he states: "This work has

been written at the solicitation of partial friends, mainly my former pupils." Through his devoted friends, Wilson, Hinkle and Company, the work was to be printed by the publishers of his readers. Royalties of the text were to be shared equally by his family and his son-in-law, Dr. Hepburn, who had reviewed the manuscripts. For some reason, possibly the death of the author, the work, with the exception of the first volume, never came even to page proof. The other three volumes are preserved in the handwriting of his secretary.

"Mental Philosophy" presents in great measure McGuffey's principles of a social order. He nullifies Darwin's theory of natural selection on the basis of human social necessities and the innate human traits of sympathy. He opposes the materialistic social philosophy with the philosophy of the inescapable and uncontrollable divine social urge of man. He holds that innately, i.e. through God-given tendencies, man desires to move toward the highest levels of social behavior: curiosity, gregariousness ("higher than that of animals," a divine social urge), desire for esteem, for property and for power, emulations, friendship, compassion, kindness, sympathy, love of God. All innate human traits by environment evolve into "virtues" or "vices" in society.

The entire treatise is based upon the theory of "special creation" and *innate* intelligence. His application of principles to daily living is frequent. His concepts of the lofty, high-minded life must have been most inspiring to "his boys" whether in college classroom or in his famous Sunday Bible class for men in the Rotunda of the classic Jeffersonian Temple.

This same dignity of life marked his lectures and sermons and was thoroughly exemplified by his daily behavior at home and in public.

The author has collected from these four volumes a few of the many self-evident truths as McGuffey conceived them and submits them for contemplation to his readers and McGuffey lovers for evaluation. These must be evaluated in terms of the theological, educational, economic, and scientific tenets of the times in which they were uttered.

The young are on the voyage of life; the old have reached the harbor.

The suicide shows his love of life by his attempt to escape from the assassin.

Horns and teeth are natural to animals born without them.

The appetite for stimulants is natural, only wrong use of appetites and desire is pernicious.

Is it wrong to add to that pure water which alone quenches thirst, that which is stimulating? Ask the drunkard.

Appetites in man are capable of being made subsidiary to the sacred affections and to religion.

The charity that thinketh no evil will ultimately unite mankind.

Curiosity is the genuine name for the desire of knowledge. This desire is innate and strong in proportion to talent.

There are minds in every community that are best employed both for themselves and the public on easy tasks and at low wages.

Developments of curiosity are naturally diversified to meet the variety, the objects of knowledge.

Society is a moral fraternity.

The desire of society spontaneously united men in families and communities before experience could point out the benefits that have resulted.

'Tis a shallow mistake that because the use of our faculties improves them that therefore the struggle for life created them.

Man can be born and exist only in society. He foregoes no rights or advantages by becoming a citizen.

Man's intellectual soundness is not safe in a state of complete isolation.

Desire of esteem often overcomes the love of life.

Vanity and pride are incomparable.

Free governments are more just and less liable to caprice than despotism.

He (one) may stand out against the censures of contemporaries encouraged by the hope that posterity will reverse the judgment.

A father's good name is the best inheritance for his children.

Philosophy and religion the fundamental controls of all social behavior.

Memorial day revivifies the virtues of those who celebrate it.

Knowledge is power.

Money hoarded withdraws efficiency from industry.

Avarice becomes more prevalent but less mischievous as civilization advances.

Love of power and desire of freedom tend to promote virtue.

We were made for virtue and God is stronger than the Devil.

To do right is to secure the concurrence of all the best tendencies of nature.

All principles of our nature are primitive.

Our affections are of higher dignity than our appetites but cannot claim to be virtues.

Instinct is wiser than uncultivated reason.

All distinguished instances of patriotism are based upon domestic training, not education by the state.

Polygamy utterly abhorrent to both our instincts and our reason.

Friendship not confined *to two*.

The true patriot values his country in proportion as it contributes to the welfare of the citizens and of the race.

Rational patriotism strengthens as with the growth of the country in arts and morals.

The child needs more help than the boy, and the boy more than the man; hence the primary schools require the best, the most philosophic instructors.

The teacher does not aim to "be" but to "become" useless to his pupils.

Real friends should have a monopoly of our time and attention.

Most stories of enormous reading are incredible and the effects would be deplorable if true. (No man can read a work worth reading if he read it as he ought at the rate of more than eight or ten pages in an hour.) Read rapidly with wakeful attention to the meaning, but without thinking whether you will remember it or not.

To memorize the dictionary is no better than cracking nuts with your teeth.

Nonsense by contrast may produce the effect of wit upon better minds.

We laugh at the mimic, not whom he takes off.

Fiction false in fact but true to nature.

Asceticism mischievous both in philosophy and religion.

The student who properly diversifies his studies may make as good progress in three branches at least as one of equal ability will in one to which he exclusively confines himself. The one loses headway while he rests, the other keeps up his steam.

We must not confound extempore speaking with extempore thinking.

The orator prepares more than he will have time or opportunity to say. Thoughts and the expression come together by elective affinity.

Totus in illis should be the maxim of every one who pretends to teach.

Nor can any man teach *anything* well who does not think it into *life* before going into the classroom.

Few could relish chewing the old quid.

Not even the alphabet is without infinite relations to everything else.

The teacher is *nascitur non fit.*

The judicious teacher will discourage taking notes in his lecture room.

The teacher explicates, the learner complicates.

The teacher takes the watch apart; the learner puts it together.

The author (teacher) looks from the summit down; the learner looks from the foot up.

The contrary of book reviews is likely nearest the truth.

Read much but not many (books). The motto in reading should be *multum non multa.*

Add (in reading) to the dry light of science the gay colorings of fancy and imaginations.

Read not only to *learn* but to *think*.

We like best to do what we can do with facility.

Without the genuine there would be no motive to counterfeit either money or morals.

The child learns in the first three years of its life more than it learns thereafter.

Operatic music (meaningless in great measure) is inferior to the masses and hymns. Only language of inspiration (deistic) is adequate to express and sustain the highest strains of music.

All men are liars, therefore he was a liar who said so.

The class is a joint stock company; the *stock* is attention and common sympathy.

Milton was no worse a poet for his great learning.

No wit so cheap as profanity.

Proof of the polluted imagination is the readiness to understand an equivocal joke.

The war cry of the clan passes up into the summons of patriotism.

Man can be *born* and *exist* only in society.

Painful duties lead to pleasurable consequences.

Good fortune needs no help but claims congratulations.

Malice is unprovoked cruelty.

Curiosity is the desire for knowledge.

The young enjoy *life;* the old *existence.*

But when the fruit is brought forth immediately he putteth in the sickle because the harvest is come. (Mark 4:29, text used at McGuffey's funeral, May 5, 1873.)

COLLECTORS OF THE McGUFFEY READERS

Books found in the Miami, Ford, Blair, and Ohio State Collections

Note: (C) stands for Clark, Austin & Smith

Type of Book	*Miami List* Oxford, Ohio	*Henry Ford List* Dearborn, Mich.	*Maude Blair List* Detroit, Mich.	*Ohio State List* Columbus, Ohio	*Publishers*
Primer	1837				Truman & Smith
			1849	1849	W. B. Smith
	1849 (smaller) 1849 (pictorial)	1849 1849	1849 (smaller) 1849 (pictorial)		W. B. Smith & Co.
			1849 (smaller) 1849 (pictorial)	1849 (C) 1853	Sargent, Wilson & Hinkle
	1849–67 (2) 1849–67 (pictorial)	1849–67	1849–67 (smaller) 1849–67 (pictorial) 1864–68 (Leigh's)	1864–68 (2)	Wilson, Hinkle & Co.
	1867 (2) 1881		1849–67 (smaller) 1849–67 (pictorial) 1864–68 (Leigh's) 1881	1868	Van Antwerp, Bragg & Co.
	1867 Thin 3 1867 1909	1849–67 (2) 1881–96 (2) 1881–96–1909 (2)	1849–67 (3) (small, pictorial, and yellow) 1868 1881 1881–96 (3) and Kentucky Ed. 1881–96–1909 1894 Alternate	1881 1881–96 1881–96–1909	American Book Co.
	Ford Reprint	Ford Reprint	Ford Reprint	Ford Reprint	

	1836 (2) pr. 1838 1836 pr. 1839	1836–40	1836 pr. 1837 (2) 1836 pr. 1839	1836 pr. 1838 1836 pr. 1839 1836 pr. 1840	
	1841 pr. 1843	1841 1841–42	1841 pr. 1841		Truman & Smith
			1844 12½c 1844 10c		W. B. Smith
	1848 (3)	1848 (3)	1844 1848 (2) 1853 (2)	1848 1853	
	1853 1853 (German) 1857	1853 (German) 1853 (6)	1853 (German) 1857	1857 (C)	W. B. Smith & Co.
First Reader		1853 1857 1857–63	1853 1857 (C) 1857–63	1853	Sargent, Wilson & Hinkle
	1863 1868 (Leigh's Pronouncing Edition)	1857–63 1857–63 1864–68 (Leigh's)	1857–63 (5)		Wilson, Hinkle & Co.
	1863 1879	1857–63 1857–63 1879 (4) 1857–63–85 (2) 1887 Alternate	1857–63 (2) 1879 (2) 1857–63–85	1857–63 1887 Alternate	Van Antwerp, Bragg & Co.
	1879 1892 (Spanish) 1901 (2) 1907 1920 1887 Alternate	1879 (2) 1857–63–85 1879–96 (4) 1901 1879–96–1907	1879 (2) 1857–63–85 1879–96 1901 1879–96–1907 1879–96–1907–20 1879 (Spanish) 1887 Alternate	1879 1879–96 1901 (4) 1879–96–1907 (2)	American Book Co.
	Ford Reprint	Ford Reprint	Ford Reprint	Ford Reprint	

Type of Book	*Miami List* Oxford, Ohio	*Henry Ford List* Dearborn, Mich.	*Maude Blair List* Detroit, Mich.	*Ohio State List* Columbus, Ohio	*Publishers*
	1836	1836 (3)	1836	1836? Title page gone	
	1838		1838 25th Ed.	1838 32nd Ed.	
	1841–42		1838 32nd Ed.	1838 35th Ed.	
			1841 pr. 1841		
			1841 pr. 1842		Truman & Smith
		1841 pr. '43	1841 pr. '43	1841 pr. 43	
	1844	1844 (3)	1844 Hand Post Ed.		
			1844 Hand Post Ed.		W. B. Smith
	1844		1844 Hand Post Ed.	1844	
	1848 (2)	1848 (3)	1848 (2)	1848	
	1853 (4)	1853 (6)	1853 (2)	1853 (C)	
Second	1857	1857 (3)	1857		
Reader	1854 (German)		1854 German		W. B. Smith & Co.
		1853	1853	1853 (C)	
	1857	1857	1857	1857 (C)	
			1857–65		Sargent, Wilson & Hinkle
	1865 (2) pr. 1857		1853		
		1857–65 (7)	1857–65 (3)	1857–65 (3)	Wilson, Hinkle & Co.
		1857–65 (4)	1857–65	1856–65	
	1879 (3)	1879 (8)	1879 (2)	1879	
		1857–65–85	1857–65–85		
			1879 Proof Sheets		
		1887 Alternate	1887 Alternate		Van Antwerp, Bragg & Co.
	1879	1879 (4)	1879		
	1896	1857–65–85	1847–65–85	1857–65–85	
		1879–96 (4)	1879–96	1879–96 (2)	
	1901–02	1901 (2)	1901	1901	
	1907	1879–96–1907	1879–96–1907		
	1920		1879–96–1907–20	1879–96–1907–20	
		1887 Alternate	1887 Alternate	1887 Alternate	American Book Co.
	Ford Reprint	Ford Reprint	Ford Reprint	Ford Reprint	

Third Reader

1837 (2)	1838–41 (2)	1837		
		1837 pr. '38		
		1837 pr. '40		
		1837 pr. '41		
1838		1838 pr. '38		
1838 pr. '42		1838 pr. '39	1838 pr. '39	
		1838 pr. '40		
		1838 pr. '41	1838 pr. '41	
		1838 pr. '42		
		1838 pr. '43		Truman & Smith
1843 (2)	1843 (4)	1843 (2)	1843	
		1843 pr. '43		W. B. Smith
	1843 (4)	1843	1848 (C)	
1848 (2)	1848 (4)	1848	1848	
1853 (3)	1853 (9)	1853 (3)	1853	
1853 (German)	1857 (2)	1854 (German)		
1857 (2)		1857		W. B. Smith & Co.
	1853 (4)	1853	1853 (C) (3)	
1856	1857	1856	1857 (C)	
	1857–65 (2)	1857 (2)		
		1857–65		Sargent, Wilson & Hinkle
	1853	1853		
1865 (3)	1857–65 (5)	1857–65 (6)	1857–65 (2)	Wilson, Hinkle & Co.
1865	1857–65 (5)	1857–65 (2)	1857–65 (2)	
1879	1879 (11)	1879 (2)	1879	
1885 (2)	1857–65–85	1857–65–85		
1887 Alternate	1887 Alternate	1887 Alternate	1887 Alternate	Van Antwerp, Bragg & Co.
1885	1879 (3)	1879 (2)	1879 (2)	
1879	1857–65–85 (2)	1857–65–85	1857–65–85	
1887 Alternate	1879–96	1879–96 (2)	1879–96 (2)	
1896 (2)	1879–96–1907	1901	1901	
1901 (2)		1879–96–1907	1879–96–1907	
1907		1879–96–1907–20	1879–96–1907–20	
1920				American Book Co.
Ford Reprint	Ford Reprint	Ford Reprint	Ford Reprint	

Type of Book	*Miami List* Oxford, Ohio	*Henry Ford List* Dearborn, Mich.	*Maude Blair List* Detroit, Mich.	*Ohio State List* Columbus, Ohio	*Publishers*
	1837 (2) Steo. Ed.	1837 pr. '38 (3)	1837	1837 Steo. Ed.	
	1837 pr. 1838	1837–40	1837 pr. '37 2nd Ed.	1837 2nd Ed.? Title page missing	
	1837 pr. 1840	1837–42	1837 pr. '38 (2) 6th Ed.		
			1837 pr. '40		
			1837 pr. '41	1837 pr. '41 (2)	
			1837 pr. '39 6th Ed.		
			1837 pr. '42		Truman & Smith
	1844 (2)	1844 (6)	1837 pr. '43		
			1844 (2)	1844	W. B. Smith
	1848 (3)	1848 (9)	1848 (3)	1848	
				1848 (C)	
	1853 (4)	1853 (19)	1853 (4)	1853 (3)	
Fourth Reader	1857 (2)	1857	1857	1853 (C)	
			1854 German	1857	W. B. Smith & Co.
	1866	1863 (2)	1853	1853	
	1853	1857–66 (2)	1857		
	1857	1857 (3)	1857–66		Sargent, Wilson & Hinkle
	1866 (4)	1853 (2)	1853		
	1867	1857–66	1857–66 (5)	1857–66 (2)	
		1857–67 (2)	1857–67		Wilson, Hinkle & Co.
	1866 (2)	1857–66 (4)	1857–66 (2)		
	1879	1879 (12)	1879 (2)		
	1885	1857–66–85	1857–66–85		
	1887 Alternate	1887 Alternate	1887 Alternate	1887 Alternate	Van Antwerp, Bragg & Co.
	1879	1879–96	1879 (c)	1879	
	1896	1879–96	1879–96 (2)		
	1901 (2)	1901 (2)	1901	1901	
	1907	1879–97–1907 (2)	1879–97–1907	1857–66–85	
	1920	1879–96–1907–20	1879–96–1907–20	1879–96	
		1887 Alternate		1879–96–1907 (2)	American Book Co.
	Ford Reprint	Ford Reprint	Ford Reprint	Ford Reprint	

		1844	1844 1844 pr. 1845		W. B. Smith
	1844 (4) 1853 (4) 1857 (3)	1844 (8) 1853 (14) 1857 (6)	1844 (5) 1853 (3) 1857	1844 (4) 1853 (4) 1857 (C)	W. B. Smith & Co.
	1853 1857 (4) 1866	1853 (3) 1857 (7) 1857–66 (2)	1853 1857 (2) 1857–66	1857 (C) 1857–66	Sargent, Wilson & Hinkle
Fifth Reader	1853 1866 (5)	1853 (3) 1857–66 (16)	1853 (2) 1857–66 (5)	1853 1857–66 (2)	Wilson, Hinkle & Co.
	1866 (2) 1879 1888 Alternate	1857–66 (6) 1879 (18) 1857–66–85 1888 Alternate	1857–66 (2) 1879 (2) 1857–66–85 1888 Alternate	1857–66 (2) 1888 Alternate	Van Antwerp, Bragg & Co.
	1879 (2) 1885 1896 (2) 1901 (2) 1907 1920	1879 (5) 1857–66–85 1879–96 1901 1879–96–1907 (2)	1879 (2) 1857–66–85 1879–96 1901 1879–96–1907 1879–96–1907–20	1879 1857–67–85 1879–96 (3) 1901 (2) 1879–96–1907–20	American Book Co.
	Ford Reprint	Ford Reprint	Ford Reprint	Ford Reprint	

Type of Book	*Miami List* Oxford, Ohio	*Henry Ford List* Dearborn, Mich.	*Maude Blair List* Detroit, Mich.	*Ohio State List* Columbus, Ohio	*Publishers*
Sixth Reader		1857			W. B. Smith
	1857	1857 (3)	1857 (2)	1857 (C)	W. B. Smith & Co.
	1857 (3) 1857–67	1857 (8) 1857–67 (4)	1857 (2) 1857–67	1857 (2)	Sargent, Wilson & Hinkle
	1857 (3)	1857–67 (17)	1857–67 (3) 1857–66	1857–67 (4)	Wilson, Hinkle & Co.
	1866 (2) 1879 (2) 1885	1857–66 (8) 1879 (7) 1857–66–85	1857–66 1879 (2) 1857–66–85 1889 Alternate	1857–66 1879 (2) 1857–66–85 1889 Alternate	Van Antwerp, Bragg & Co.
	1879 1896 (2) 1907 1921	1879 (2)	1879 (2) 1879–96 1879–96–1907 1879–96–1907–21	1879–96 1879–96–1907–21	American Book Co.
	Ford Reprint	Ford Reprint	Ford Reprint	Ford Reprint	
High School Reader	1857	1857	1857		W. B. Smith & Co.
	1857	1857	1857	1857 (C)	Sargent. Wilson & Hinkle
		1857 (2)	1857	1857 (C)	Wilson, Hinkle & Co.
	1857		1889	1889	Van Antwerp, Bragg & Co.
	1889		1889		American Book Co.

			1838 11th Ed.		Truman & Smith
	1838		1838 11th Ed.		W. B. Smith
	1846 (4)	1846 (10)	1846 (2)	1846 (3)	W. B. Smith & Co.
Speller	1846 1865	1846 1865 (2)	1846 1865		Sargent, Wilson & Hinkle
	1865 (2)	1865 (4)	1865 (3)	1865 (2)	Wilson, Hinkle & Co.
	1865 (3) 1879 (4) 1888	1865 (7) 1879 (14) 1888	1865 (2) 1879 1886 Word List 1888	1865 1879 (3) 1886 Word List 1888	Van Antwerp, Bragg & Co.
	1865 1879 1879–96 1907	1879 (3) 1879–96 (5) 1879–96–1907 (2)	1865 1879 1879–96 1876–96–1907 1886 Word List 1888 Alternate	1879–96 1879–96–1907	American Book Co.
	1860 1860		1860 1860		W. B. Smith & Co. Sargent, Wilson & Hinkle
Juvenile Speaker		1860?	1860	1860	Wilson, Hinkle & Co.
			1860		Van Antwerp, Bragg & Co.
	1860		1860		American Book Co.
	1858		1858		W. B. Smith & Co.
Eclectic Speaker			1858		Sargent, Wilson & Hinkle
		1858	1858		Wilson, Hinkle & Co.
		1858	1858	1858	Van Antwerp, Bragg & Co.
	1858		1858		American Book Co.
Charts			1880		Van Antwerp, Bragg & Co.

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